

*investing
in
ourselves*

GIVING AND
FUND RAISING
IN THE PHILIPPINES

INVESTING IN OURSELVES

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WITH SUPPORT FROM

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Investing in Ourselves: Giving and Fund Raising in the Philippines

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teaching

the joy

of giving



NON-PROFIT ORGANIZATIONS play a critical role in society, mobilizing private action for the public good. By responding to the challenges and needs that the government and the business sector are unable to address, non-profit organizations improve the lives of people and make better communities.

One of the most critical issues that non-profits face is ensuring financial sustainability for their good work to continue. Responding to the need for non-profits' financial sustainability, Venture for Fund Raising was created and began operations in March 1999.

Its founding board of directors includes experienced fund raisers: Jaime Faustino, who previously worked with The Asia Foundation and whose expertise is in foundation grants; Marianne Quebral, who managed the largest direct mail campaign in the Philippines for UNICEF; Marvee Celi, who is currently executive director of the Asian Institute of Management-Scientific Research Foundation, and who has extensive experience in capital campaigns; and John Silva, who has had over 20 years of fund raising experience with several organizations in the Philippines and in the US like the National Museum, American Cancer Society, Greenpeace, and Oxfam, to name a few.

Venture for Fund Raising has since helped over 200 organizations raise funds better through professional training, consulting services, and applied research programs. To serve the needs of fund raisers, Venture for Fund Raising houses a specialized collection of resource materials from different parts of the world. It also promotes philanthropic giving through information campaigns that teach the joy of giving.

Venture for Fund Raising is the Philippines' first and only non-profit organization to serve the fund raising needs of other non-profits in the country. It envisions a community that celebrates the joy of giving and ensures a bountiful and sustainable world. ■

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Foreword

Investing in Ourselves—Giving and Fund Raising in Asia had its origin in the International Conference on Supporting the Nonprofit Sector in Asia, sponsored by the Asia Pacific Philanthropy Consortium (APPC) in January 1998.¹

The central theme of the conference was the need to explore ways in which governments, international financial institutions, philanthropic foundations, corporations, and others could contribute to the continued growth and financial sustainability of nonprofit organizations in Asia during a period of economic decline. Although planned long before, the conference took place at the height of the Asian economic crisis, which began in Thailand in July 1997 and had just a few weeks earlier, in December 1997, brought the Korean economy to the point of collapse.

The economic crisis represented a setback to what had been until then more than a decade of steady growth of philanthropic foundations and other forms of organized philanthropy in Asia. In the short term, the economic crisis ensured that foreign funding would continue to be essential to the economic support of NGOs, but as I stated in my opening remarks at the conference:

From the perspective of long-term resource mobilization, Asian and other nonprofit organizations will ultimately depend for their survival on the quality of the relationships they are able to establish with public opinion in their countries and with their own governments, and only secondarily and for the short-term on their relationships with international public and private donor agencies.

In other words, the fundamental challenge to Asian NGOs was, and remains, to develop local sources of sustained funding.

The Asian Development Bank was represented at the conference by Gordon Wilkinson, who was at the time responsible for the ADB's work with NGOs. Wilkinson took the initiative to approach Jaime Faustino, who

was then APPC's Executive Officer (and, concurrently, The Asia Foundation's Assistant Representative in the Philippines), to express ADB's interest in discussing how ADB and APPC might cooperate to assist NGOs in their quest for financial sustainability.

Subsequently, APPC and Venture for Fund Raising, a newly established nonprofit consulting and research firm, developed a proposal and began the complicated process of negotiating co-financing arrangements with the Asian Development Bank. Before that deal could be consummated, however, USAID became interested in the project and provided funding for research on NGO resource mobilization strategies in the Philippines, a study that served as the pilot test for the eventual seven-country project. Subsequently, the Nippon Foundation in Japan also joined the project as a donor. We are grateful to all three donors for their support, and to The Asia Foundation for its role in facilitating the project and managing its finances.

Investing in Ourselves—Giving and Fund Raising in Asia had four principal objectives:

- to build awareness of successful methods of fundraising employed by Asian NGOs and to identify innovative best practices;
- to increase understanding of the need for transparency and accountability among Asian NGOs if they are to be successful in fundraising;
- to increase the capacity of Asian NGOs to mobilize resources; and
- to establish benchmarks against which to measure the nature and scope of philanthropic giving in selected countries.

The study also sought to document Asian fundraising experience in order to supplement or replace imported models and experience for use in local training; and to demonstrate that charitable giving and volunteering takes place even in relatively poor countries that do not share Western cultural traditions.

The study produced 118 case studies of successful local fundraising in seven countries (Bangladesh, India, Indonesia, Nepal, Pakistan, Philippines, Thailand) and household level surveys of charitable giving in four of these countries (India, Indonesia, Philippines, Thailand).

Investing in Ourselves is a pioneering study. The household survey on charitable donations in Indonesia is the first ever conducted in that



country, and the surveys in India, Philippines, and Thailand complement surveys being conducted by the Johns Hopkins Comparative Nonprofit Project. As a pioneering effort, there are few benchmarks against which to compare our survey findings and only limited experience on which to estimate the impact of potential sample bias. It will take repeated future surveys to validate or revise these results. We hope that publication of these findings, with all the methodological caveats discussed in Chapter 3, will encourage others to continue to gather empirical data that will eventually result in a more detailed and comprehensive understanding of the dynamics of charitable giving in Asia.

These caveats aside, the surveys and case studies begin to provide valuable insights into the dynamics of philanthropy in the countries studied.

The surveys confirm in a practical way what cultural anthropologists have long taught—that philanthropy takes place everywhere, in all cultures. The frequently heard arguments that there is no cultural tradition of philanthropy in Asia, or that it is a Western import, or that philanthropy only occurs in wealthy countries, are once again refuted by the results of this study. In all four countries, almost all high to middle income households, as defined in the local context, made philanthropic gifts during the preceding twelve months, a pattern similar to that found in “developed” countries.

In addition, the amounts donated to charitable causes are substantial in local terms. In Thailand, Philippines, and Indonesia, for example, the average amount given per capita was reported to be US\$546, \$400, and \$123, respectively. Restated in terms of purchasing power parity (PPP), which provides a more meaningful international comparison, these amounts convert to the equivalent of US\$1610, \$1385, and \$538, respectively. On the other hand, the Indian respondents reported significantly lower levels of giving and a lower giving *rate* (that is, fewer of the respondents reported giving).

There is a similar hierarchy of giving in all four countries. Individuals are the main recipients of philanthropy, followed by religious organizations, then voluntary organizations. Individuals were the recipients of about 40 percent of charitable giving in three countries, and about 58 percent in Thailand. Although the four countries have different religious traditions, in each of them religious organizations received almost a third of all giving except in Thailand. In that country, although



95 percent of the respondents reported that they had made “religious contributions” during the previous year, only about 16 percent of their cash donations on a per capita basis were reported to have gone to religious organizations.² (In contrast, the annual estimates of private charitable donations compiled in *Giving USA* indicate that almost half of all charitable donations made in the United States go to or through religious organizations.) Voluntary organizations, particularly social service providers and those in education, received between 21 and 28 percent of charitable donations.

Both the surveys and the case studies suggest that there is considerable scope for increased fundraising from local sources in the seven countries studied, but that some significant obstacles need to be overcome. On the one hand, the household surveys and the case studies demonstrate that there is already a significant pool of current contributors in each country. As fundraisers everywhere know, it is often most fruitful to focus on increasing donations from those who already give. It also appears that at least some fundraising approaches common in the US and Europe, but previously presumed to be inappropriate in Asia, such as direct mail, media advertising, telephone solicitations, selling tickets to special events, workplace giving, and selling NGO products, publications, and services, have also been used successfully by NGOs across the region.

In a statement that draws together the survey findings and the case studies, the authors of the chapter on fundraising principles assert that “people don’t give money to causes; they give to *people* with causes.” While individual donors in each of the seven countries studied may differ in their motivation to give to others, they share the need for a sense of connection to the organization and its cause. Most often, that sense of connection takes a personal form—knowing the organization’s founder, trustees, or staff; believing in the personal integrity of key organizational leaders; serving as a volunteer; or being approached in a manner that takes into account the potential contributor’s interests and concerns. Advocating a good cause may not be enough to attract local funding; even more critical is building and nurturing positive personal and community relationships, based in large part on the organization’s demonstrated legitimacy, accountability, transparency, and impact.

The challenge for voluntary organizations, particularly for development-oriented NGOs, is whether and how they can increase their share of charitable giving from local sources. Given the importance



of religion as a motivating force for charitable giving in all the countries studied, the obvious question is whether those who give to religious organizations also give to voluntary organizations or whether these are separate markets. Is it possible to increase local levels of giving so that both types of organization benefit, or does giving to one come at the expense of the other?

From the perspective of an NGO fundraiser, we now know that ordinary people in relatively poor countries do make charitable contributions to causes they believe in, but voluntary organizations, even those that provide direct educational and social services, appear on average to receive less than a quarter of those contributions. Even less appears to be donated to development-oriented NGOs, except possibly in Indonesia, where the survey respondents reported that they give slightly more to development NGOs than to education providers. Is it because NGOs are still not well known to their communities? Is it therefore a matter of public education and better media coverage? Or are there also deeper issues at work—perhaps related to public expectations about the role of the State, or to issues of NGO legitimacy and accountability? The data in this study do not allow us to address these questions, but we now know that it is not simply a matter of “poor” people not having funds to give, or not having a tradition of charitable giving. If I were an NGO leader, I would be interested to ask: since local people do give money, why doesn’t more of it come to us? what can I and my organization do to raise our share of the charitable gift market? This book may help provide some of the answers, based on Asian experience.

I would like to express my thanks, on behalf of the Asia Pacific Philanthropy Consortium and The Asia Foundation, to the Asian Development Bank, the Nippon Foundation, and USAID for their financial support, and to all the researchers and participants who contributed their energy, enthusiasm, and insights to make this project a success. Above all, I would like to express thanks and appreciation to Jaime Faustino and his colleagues at Venture for Fund Raising for having the vision and the managerial capacity to conceptualize and implement so well this complex, multi-country and multi-donor effort. ▀

BARNETT F. BARON

Founding Chair, Asia Pacific Philanthropy Consortium

Executive Vice President, The Asia Foundation

January 2002



Notes

- 1 Reported in Lori Vacek, *International Conference on Supporting the Nonprofit Sector in Asia*, Bangkok, January 9–11, 1998 (available from The Asia Foundation)
- 2 Higher than average educational levels and employment patterns in the Thai sample may account for their unexpectedly low level of support for religious organizations, in a country otherwise known for its well-endowed temples and generally well-funded religious societies.



Preface

Investing in Ourselves: Giving and Fund Raising in the Philippines was born out of the minds of a group of people, some of whom do not know each other but have one thing in common—an interest in making people's lives better. It is part of a vision that believes that many people will contribute their time, their money, and their hearts to help others. We hope that this book will not just sit in shelves but become a useful tool in getting more Filipinos to invest more of themselves in solving the problems of our community.

To realize this dream, the team at Venture for Fund Raising played a critical role. Melinda Bonga and Ramon Fernan, the principal researchers, did the heavy lifting on this project. Their energy and stamina in undertaking this pioneering effort is a testament to their faith in the process. Gina Pattugalan drafted the framework for case research. Frankie Roman taught us how to write cases and, more importantly, to keep our sense of humor. Jannette Rodrigo coordinated interviews. Mercy Garcia helped analyze financial figures. Celine Santillan opened doors, while Mayan Quebral and Mark Lopez kept things on track!

Others who need to be recognized are Robert Dobias and Gordon Wilkinson of the Asian Development Bank (ADB), the publishers; John Gershman, the silent editor of the proposal; Barnett Baron of The Asia Foundation (TAF), who allowed us to discover something he already knew; Dr. Ledy Cariño of the National College of Public Administration and Governance at the University of the Philippines who gave us the opportunity to work in cooperation for the survey; Dan Songco of the Caucus of Development NGO Networks (CODE-NGO), Marissa Reyes of the Association of Foundations, and Steve Singson, who gave their time to help shape the publication; and Ranilo Sorongon who coordinated interviews with NGOs in Iloilo.

Finally, the case studies would not have happened without the help of those who shared their stories, and opened their hearts and organizations. We would like to congratulate and acknowledge the

organizations who participated in this effort and the individuals who shared their stories with us:

- Heide Gustilo-Foulc, Assumption Socio-Educational Center
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- Dennis Salvador, Philippine Eagle Foundation
- Dr. Cleofe Bacungan, Philippine Science High School Foundation
- Florita Paragas, Project Luke
- Dr. Jose Narciso Melchor Sescon and Nenet Ortega, Remedios AIDS Foundation

As with many NGO projects, this is part of other projects. The first is a Philippine-focused project administered by TAF with funds from the United States Agency for International Development (USAID). The other components are the creation of the *Database on Local and International Grantmakers* by the Association of Foundations and *Training Workshops on Resource Mobilization* conducted by Venture for Fund Raising. Specific friends who helped are Steve Rood, current Representative of TAF, who humored us and supported this project even prior to joining TAF last year; Gavin Tritt, the Assistant Representative, who was the epitome of a “partner-donor”; and Patti Buckles and Cris Pineda of USAID, pioneers in the donor community, who supported this project.

The second project this book is related to is a more ambitious effort, *Investing in Ourselves: Giving and Fund Raising in Asia*. This seven-country research project mirrors the case study and survey approach



of this book. It is hoped that each country team will develop training materials, conduct courses on fund raising, and further assist getting Asians to invest in their communities. ►

JAIME FAUSTINO
President
Venture for Fund Raising
Pasig City, Philippines
November 2000



1 | Introduction

DECADES OF DEVELOPMENT WORK have revealed the limitations of states and markets in addressing fundamental social issues. This has led to increased recognition of the importance of non-government organizations (NGOs) in the human development process.¹ The Philippine NGO community is an example of the key role NGOs play in a vibrant civil society.

Much of that work has been sustained by a combination of factors. First, the “semi-voluntary” NGO sector pays workers substantially less than other sectors.² This creates an ironic situation where those who want to “do good” must make personal sacrifices to continue the work. To quote Prof. Vic Limlingan of the Center for Development Management Program at the Asian Institute of Management, “the challenge is to do good and to do well.”³ Secondly, a major source of NGO funding is grants and contracts from international donors.

An unexpected division of labor has emerged—donors concentrating on providing funds and development education, and NGOs concentrating on program development and implementation.

This, however, is not a sustainable formula in the long-term because:

- Political conditions and priorities in donor countries have resulted in changing and reduced levels of official development assistance.⁴
- There has been more competition from less developed countries. For example, Helvetas, a Swiss donor agency, announced that it will be ending its Philippine program in 2001 to shift resources to other countries closer to Europe.
- Volatility of regional markets and government policy constraints also affect the flow of assistance. In Japan, for example, grant funds from private foundations are limited because the foundations are required to invest in government securities. With current returns virtually negligible, the funds available for grants are also reduced.

The Broader Implications of Fund Raising

Fund raising is not just about money. It is about touching people's lives and getting more people involved in eliminating the dehumanizing poverty and solving other social problems.⁵

On the NGO side, fund raising strikes at the core of their own legitimacy, accountability, and transparency. For years, NGOs have been at the forefront in demanding these attributes from its government, public officials, and corporations. Yet, because the majority of funds are from international sources, there is a concern that the work of NGOs does not reflect the views of the communities in which they work. Some NGOs proudly proclaim that they “represent the interests of the community or the masses.” When challenged, however, few have real evidence to support this contention. Fund raising is one of the most tangible ways in which NGOs prove the legitimacy of their cause. It is about identifying, nurturing, and mobilizing a “constituency.” Therefore, when NGOs argue that they “represent” the interests of distinct sectors in society—the disadvantaged, the homeless, urban poor, and so on—one measure of that claim is the extent to which Filipinos contribute, financially or in kind, to the cause.

It is recognized that it is easier to go to donors, who are in the business of giving away money, instead of to individuals in the community. However, going to the communities and asking people to give some of their hard-earned money is an effective method of increasing the accountability of NGOs. A skeptical but hopeful public wants to know that their P500 donation made a difference, and how.

The Purpose of the Book

The growing body of literature on fund raising and resource mobilization is primarily for the more developed countries. A few publications, such as CIVICUS's *Sustaining Civil Society*, provide an excellent overview of a variety of vehicles for mobilizing resources in developing countries.⁶ While these are very helpful in introducing new ways of thinking and providing examples for NGOs, it is recognized that more country- or region-specific material needs to be developed.

In the Philippines, there are some sources of information on fund raising.⁷ Venture for Fund Raising maintains a small fund raising infor-



mation center open to the public. This service complements the organization's consulting, research and training activities.⁸

This book is a modest effort to strengthen NGO financial sustainability in the Philippines by documenting and disseminating country-specific strategies, principles, and techniques for mobilizing local resources and expanding philanthropic giving. It aims to:

- ▶ provide training material for fund raising training courses,
- ▶ establish a baseline of the individual donor market, and
- ▶ provide evidence to skeptical NGOs that it is possible to diversify their funding sources to include individual Filipinos and earned income.

The Structure of the Book

This book is divided into two parts, reflecting the twin sides to fund raising—asking and giving. Part One includes a pioneering effort to determine the “donor or gift market” in the Philippines. It highlights to which causes people give, why they give, and how much they give. It provides a sense of the potential size of the individual gift market and how best to approach potential donors. Part Two focuses on the “asking” side of the equation—how NGOs raise money. It is divided into four chapters: chapter 5 provides an overview of the case studies, and chapters 6 to 8 feature cases that focus on the role of individual giving, volunteers, and earned income. Each case has a specific theme developed to highlight an issue, and discusses how the organization addresses that issue.

Framework

Anecdotal evidence shows that many Philippine NGOs have survived primarily from grants. This dependence is at the core of the problem of financial sustainability, because donors who provide grants rarely provide money to build endowments. The challenge thus confronting most NGOs is to diversify non-grant sources of funds. Given that, the cases and the survey focus primarily on individual donors and earned income.

Earned income is a potentially important source of sustainable financing for NGOs. This includes micro-credit; fee-for-services such as training; contracts with governments, foundations, bilateral and multilateral development agencies; publications; and conference-organizing,



among others. In the Philippines, the pioneers are the Philippine Business for Social Progress (PBSP), Tulay sa Pag-unlad micro-credit programs, and the Foundation for a Sustainable Society, Inc. Non-profits in the United States raise over half of their annual revenue as earned income. In Bangladesh, the Bangladesh Rural Advancement Committee (BRAC) raises almost \$30 million annually from enterprises ranging from a chain of handicraft stores to an Internet service. As the cases will show, earned income poses its own unique set of challenges to NGOs.

The least developed and potentially most important strategic source of funds is individual gifts and contributions. Most foundations, corporations, and bilateral donors are generally unable to support the building of endowments, the cornerstone of a financially sustainable organization. Given that, many NGOs survive from grant to grant.

Individuals are critical to a balanced fund raising effort for two reasons. One is that they provide a broader financial foundation. Many of us have heard of NGOs who have either closed down or gone into hibernation because their single donor changed priorities. Raising money from individuals insulates the NGOs from the volatility and vulnerability of grant dependence. If only one grant-maker changes their program, the impact is felt across the NGO. However, if one individual donor does not renew his pledge, the NGO still survives. A second important reason is that individuals have the flexibility to transfer assets and estates—a potential source of long-term NGO financial sustainability since these are the building blocks of endowments. ▀

Notes

- 1 The term NGO will be used to refer to all non-profit organizations, including those identified in the International Classification of Nonprofit Organizations (ICNPO).
- 2 Based on a salary survey conducted by the Ford Foundation office in Manila.
- 3 Basic Course on Fund Raising, Manila Galleria Suites, May 1999.
- 4 For a more detailed discussion, see *Donor Trends: A Resource Book of Development Assistance in the Philippines*, Association of Foundations (AF) and CODE-NGO, 2000; and Raul Gonzalez' *Official Development Assistance in the Philippines 1986–1996*, CODE-NGO, 1998.
- 5 Dan Songco, comments during a peer review of research findings, Ateneo de Manila University, November 2000.
- 6 Another example is Michael Norton, *The Worldwide Fundraiser's Handbook: A Guide to Fundraising for Southern NGOs and Voluntary Organizations*, 1996.
- 7 The current resources include: Gina Velasco, "Corporate Philanthropy in Asia: The Philippine Case," City University of New York, 1996; Jaime Faustino, "Traditions in Philippine Philanthropy," 1997; Soliman et al, *NGO Strategic Management in Asia: Focus on Bangladesh, Indonesia and the Philippines* (ANGOC: Manila) 1988; Juan Miguel Luz, "Strategizing the Future: Philippine Business for Social Progress," in *The Man-*



agement of NGOs: *Case Studies of Asian Non-governmental Organizations* (Approtech Asia, Manila, 1991); Victor Tan and Maurino Bolante, "Philippine Business for Social Progress," in *Voluntary Sector Financing Program, Case Studies of Foundation-building in Africa, Asia and Latin America*, Synergos Institute, 1997; Teresita del Rosario, "Foundation for the Philippine Environment," *Voluntary Sector Financing Program, Case Studies of Foundation-building in Africa, Asia and Latin America*, Synergos Institute, 1997; G. Sidney Silliman, "Bilateral Programs of Official Development Assistance to Non-governmental Organizations: Innovative Models from the Philippine Experience," International Center, California State Polytechnic University, Pomona, 1994.

8 For more information, visit www.venture-asia.org.



Part One

The Survey
on Giving



2 | Introduction to the Survey¹

Background

The household survey on giving was conducted in seven different provinces and cities throughout the country from August 1999 to mid-2000. This was the first quantitative research of its kind to probe Filipino philanthropic giving attitudes. Survey respondents were asked about whether or not they had given to charitable or cause-oriented organizations or individuals in the past year, what kind of organizations they had supported, why they had done this, and how much or in what form they gave. Respondents that were found not to have given in the past year were also asked about their reasons for not giving.

The areas surveyed were Benguet Province (including Baguio City), Metro Manila, Iloilo Province including Iloilo City, Southern Leyte, Zamboanga del Norte, and Davao del Sur (including Davao City). The survey areas were chosen purposively, given that the survey on giving was a component of a larger research project that involved an organizational survey of non-profit groups conducted simultaneously in Metro Manila, Baguio City, Iloilo City, and Davao City. The survey assumed that the presence of NGOs positively influenced giving behavior. The two other areas, Southern Leyte and Zamboanga del Norte, were chosen because they are relatively poorer and harbor few NGOs, with a corresponding negative effect on the extent of giving.

The requirement of geographic representation also meant that the areas should represent the major geographic divisions of the country—Luzon, Visayas, and Mindanao.

Basic Demographic and Income Features

Table 1 provides population and average family income information on the survey areas. Metro Manila had the highest average family income overall. Of the three other major cities covered by the survey, Iloilo City had the highest average family income level.

table 1

Population, Total Number of Families and Average Family Incomes			
Region/Province	Population (1995)	Total Number of Families (1994)	Average Annual Family Income (1994, in Pesos)
Metro Manila	9,454,040	1,765,644	173,599
Benguet	540,716	101,271	102,013
Baguio City		36,009	131,950
Other Benguet		65,262	85,496
Iloilo	1,749,561	347,268	76,739
Iloilo City		57,947	165,892
Other Iloilo		289,321	58,883
Southern Leyte	317,565	80,953	45,503
Zamboanga del Norte	770,697	146,824	42,158
Davao del Sur	1,683,909	315,287	89,762
Davao City		179,747	122,404
Other Davao del Sur		135,540	46,474
Ave. Family Income (National)			83,161

Source National Statistics Office Website (www.census.gov.ph) and 1994 FIES

Average family incomes for the rest of the provincial areas outside of the major cities were relatively low. Only Benguet Province's average family income was higher than the national average. The rest reported incomes close to half of the national average, except for Iloilo province. Discounting Davao City's contribution, Davao del Sur's average family income was only slightly higher than that of the poorest provinces of Southern Leyte and Zamboanga del Norte.

While the major cities constitute most of what has been designated in the survey areas as urban, there are some significant exceptions. Davao City measures an expansive 2,000 sq. km., almost half as large as



the entire province of Davao del Sur. Barangays far from the city center tend to have more of a rural than an urban character. Some of them are so remote that transport is basically nonexistent while some harbor armed guerrilla bands.

Survey Methodology and Sampling Design

Within each survey area, 60 barangays were selected based on probability proportionate to size. Provisions were also made to account for the prevailing urban-rural distribution of barangays in each area. Large barangays that were chosen were further divided into sub-clusters of about 100 households each, and a cluster was randomly chosen to be included in the survey. For each cluster, every fifth household from a random start was approached. A 75 percent response rate was assumed so that 15 completed interviews per cluster were expected, totaling some 900 interviews per area. Because of its size and importance, Metro Manila was divided into two sub-areas with clusters of 60 barangays each, for a total of 120 clusters and 1,800 expected interviews. However, due to the low response rates in Metro Manila, only 1,410 interviews were successfully completed. The areas outside Metro Manila had much higher response rates.

Within each household, eligible respondents were identified and then randomly chosen for interviews. Eligible respondents to the questionnaire were the household head, the spouse of the household head, or the household member earning the highest income. These criteria were based on the assumption that decisions on giving were generally made taking the income of the household as a whole.

Conduct of the Surveys

Field interviews in Metro Manila began in late August 1999 and were completed by late November of the same year. A low response rate of 39.5 percent accounted for the fact that there were only 1,410 interviews completed.

Surveys in the areas outside Metro Manila started in late March 2000. Field interviews took from 30 to 45 days to complete. Some clusters were difficult to access due to the lack of regular transport service



into the area, while others were accessible only by foot or horseback. Still others were made inaccessible due to inclement weather or the presence of guerrillas or bandits. Substitute clusters were assigned once it was determined that certain clusters had to be replaced.

Table 2 contains the distribution of respondents by area.

table 2

Distribution of Respondents by Area				
Area	Household		Individual	
	Urban	Rural	Urban	Rural
Metro Manila	1,410		1,359	
Benguet	550	359	648	388
Southern Leyte	204	902	258	1,141
Iloilo	370	773	579	1,141
Davao del Sur	568	325	808	498
Zamboanga del Norte	114	772	163	1,162
TOTAL	3,216	3,131	3,815	4,330

Notes on Conventions Used

The results of the interviews reflect giving in the past 12 months unless otherwise stated. Giving in the form of money is likewise the proxy used for all giving.

For the sake of convenience, certain conventions were used for place names—Manila for Metro Manila instead of just the city with the same name, Zamboanga for Zamboanga del Norte, and Davao for Davao del Sur. ▀

Notes

- 1 The Household Survey on Giving and Volunteering is part of the Philippine Non-profit Sector Project. The survey was supported by The Asia Foundation and USAID. The Nonprofit Sector Project is implementing the Philippine component of the International Comparative Study on the Nonprofit Sector directed by the Institute of Policy Studies at Johns Hopkins University. This chapter is based on an initial analysis of the partial results of the survey conducted in various areas over several months in 1999 and 2000.



3 | Survey Findings

THIS CHAPTER PRESENTS findings on the gift-giving habits of Filipinos. Despite pervasive poverty and the absence of the notion of “disposable income,” the survey findings provide strong evidence of a “culture of giving” and a willingness to help.

Giving to Organizations

Incidence of Giving

There was a uniformly high incidence of giving in all areas [see chart 1]. In “ever contributing to persons and causes,” well over 80 percent of respondents in all areas indicated that they had, at least one time in the past, given to a person or cause for charity. This ranged from about 85 percent in Southern Leyte to over 95 percent in Benguet.

The incidence of giving over the past 12 months remained high. Both Visayas areas, however, showed a significant decrease in the incidence of giving in the form of money in the past year compared to the level of “ever giving.” This is significant considering the difference in average family incomes between the two. From an incidence level of above 80 percent, giving in cash slid to 67 percent of respondents in both Iloilo and Southern Leyte. The percentage of cash giving in Metro Manila, Benguet, and Davao remained above 90 percent while that in Zamboanga fell to 84 percent.

Form of Giving

Donors overwhelmingly preferred giving money in all areas [see chart 2b]. Those who gave predominantly made cash donations as opposed to giving by check or postal money order. Very few respondents indicated that they used the latter forms to make donations.

chart 1

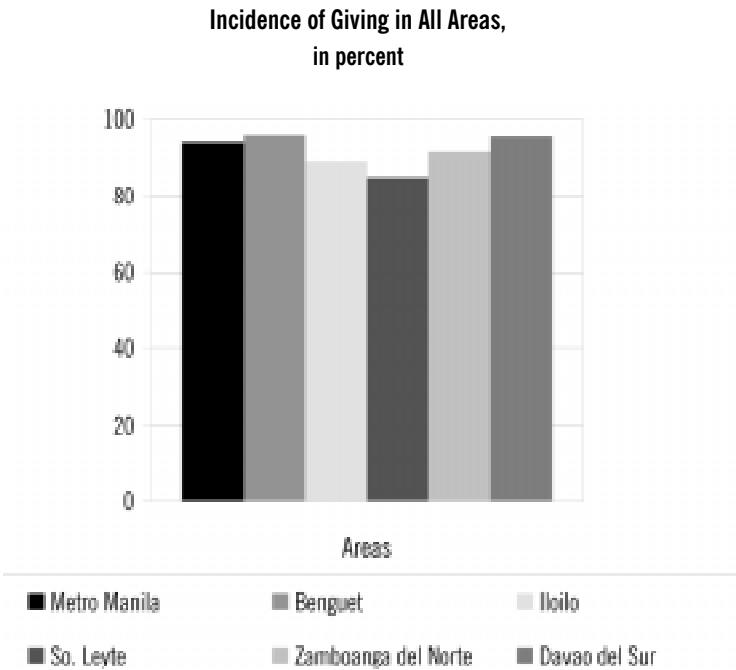
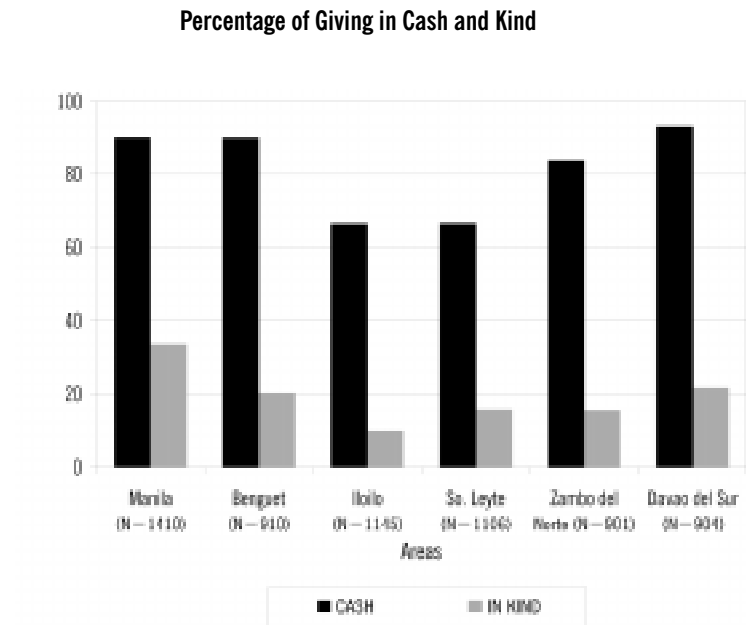
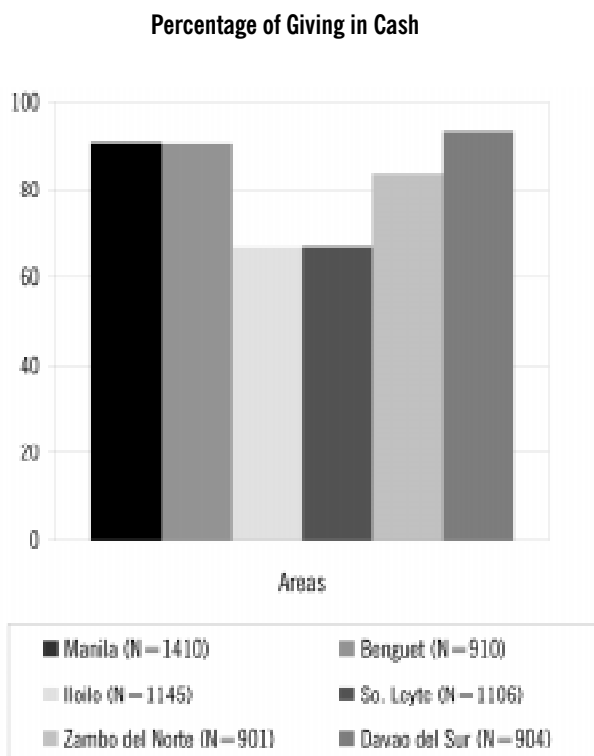


chart 2a



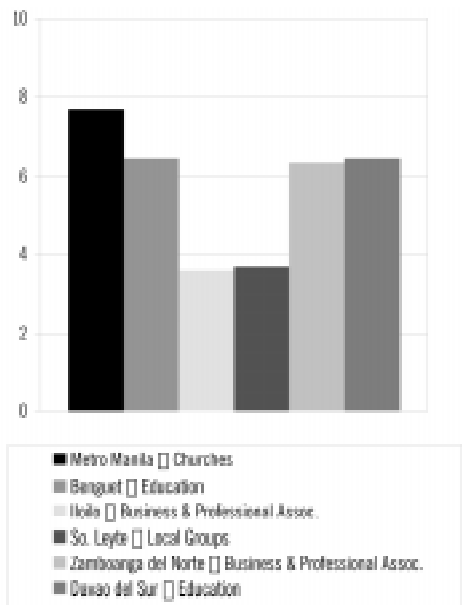


In-kind giving was not that popular. In Metro Manila, only about 33 percent of the respondents reported giving goods while in Benguet and Davao, the figure was about 20 percent. Both Zamboanga and Southern Leyte were at 16 percent. Iloilo reported the lowest incidence, with just over 10 percent of respondents saying they gave in kind. [See chart 2a.]

Less than 10 percent of respondents gave goods to any one category of organizations. In Metro Manila, the highest incidence of giving in kind was to churches and less than eight percent of respondents engaged in that practice. About the same proportion of respondents in Benguet and Davao del Sur gave to groups in education, while Zamboanga respondents preferred to give goods to business and professional associations. Less than four percent of respondents in both Iloilo and Leyte gave in kind to any one group of non-profit organizations. Iloilo respondents preferred business and professional groups, while Leyte households gave to informal neighborhood groups. [See chart 3.]

chart 3

Highest Incidence of In Kind Giving to Organizations
in the Past 12 Months, by Area



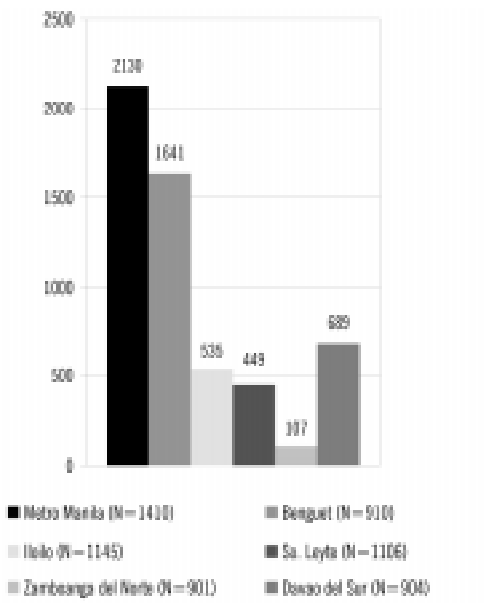
Amount of Giving

The total amount of giving referred to is the simple sum of the amounts claimed by givers, not the weighted estimate by area. It is used here only to indicate the preferences of donors and the relative generosity of donors in each area.

The total amount of giving in both cash and kind to organizations, on the average, varied widely—both between areas and between categories of organizations [see chart 4]. It ranged from a low of P107 in Zamboanga del Norte, an area with relatively low family incomes, to a high of P2,130 in Metro Manila, the region with the highest family income levels. The relative amounts seem to roughly correspond to each area's relative income level. The exception is Iloilo where average giving is nearly as low as Southern Leyte's, a province much poorer than the former.



Average Amount of Total Giving in Cash and Kind, per Area



Giving in Urban/Rural Areas

There was a slight difference in the incidence of giving between urban and rural areas [see chart 5]. In Davao del Sur, the pattern was about the same in both urban and rural areas while in Benguet, rural giving was higher than urban giving. Giving in cash by both Iloilo and Leyte rural households was lower than that of their counterpart urban households, as would normally be expected if giving is positively related to income levels. Otherwise, the overall pattern of giving between urban and rural areas did not seem to vary significantly, at least at this level.

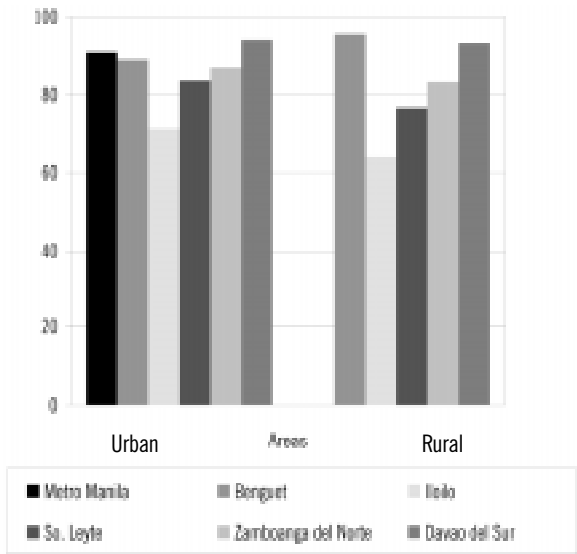
Beneficiaries

Giving to Churches

In all areas, the principal beneficiaries of both kinds of giving were churches and other religious institutions [see chart 6]. In Metro Manila,

chart 5

Incidence of Cash Giving in Urban/Rural Areas, All Areas
in percent



giving to churches was reported by 77 percent of respondents. Davao had the highest incidence of giving to churches with almost 88 percent of respondents. The two Visayas provinces reported the lowest incidence of giving to churches, reflecting the generally lower giving levels in these areas. Only 40 percent of Iloilo respondents said that they had given to churches in the past 12 months, while just over a half of Southern Leyte respondents reported doing so. Benguet and Zamboanga respondents, even with their lower incomes, matched church giving in Manila with three-fourths saying they did so.

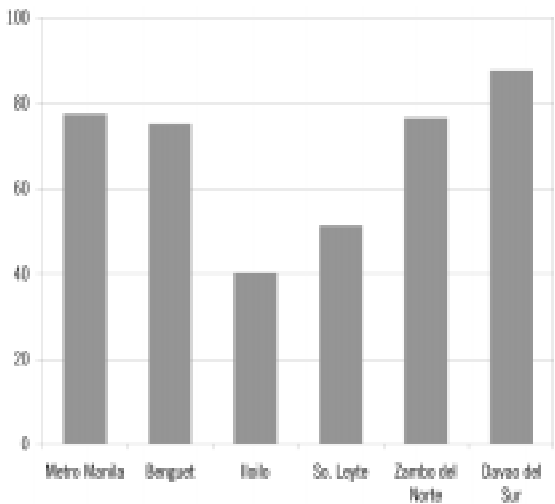
Despite the high incidence of giving to churches, the amount given by each donor, on the average, was small [see chart 7]. It was much lower than the overall average amount of giving for each area. Benguet respondents gave the highest amount per respondent, with Metro Manila rating only second.

Giving to churches in Metro Manila was only one-fourth that of total giving, about the same as in Iloilo and Southern Leyte. Davao gave the highest in proportion to total giving—almost three-quarters went to



Percentage of Giving in Cash to Churches in Past 12 Months

chart 6



Average Giving to Churches, All Areas

chart 7

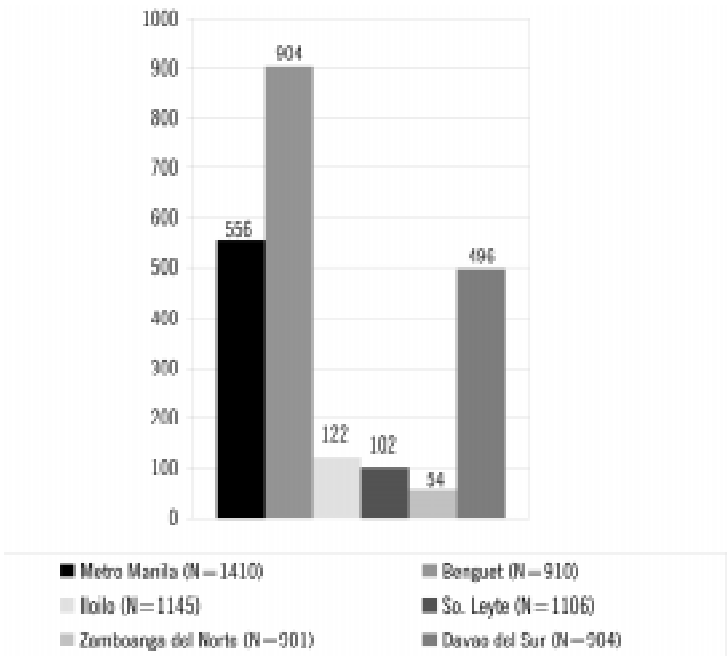


table 3

Giving to Churches as Proportion of Total Giving						
	Metro Manila	Benguet	Iloilo	Southern Leyte	Zamboanga del Norte	Davao del Sur
Percent to Total	26.1%	55.1%	22.7%	22.6%	50.7%	72.1%

churches. Benguet and Zamboanga reported that half of total giving was to churches. [See table 3.]

Giving to Other Organizations

No other NGO category came close to churches in the level of giving incidence [see chart 8]. In Manila and Zamboanga, social services groups had the next highest incidence of reported giving, with half of Metro Manila respondents saying they gave to such groups. Less than 10 percent in Zamboanga reported this trend. In Benguet, the education sector was preferred second to churches by donors, with over 40 percent of respondents indicating that they gave to groups in this category. Iloilo respondents favored the culture and recreation sector, Leyte respondents indicated “other groups” (i.e., those not elsewhere classified), while Davao respondents chose to give to informal neighborhood groups.

Among the top three sectors other than religion favored by respondents in each area, only the culture and recreation sector was common in all five. Table 4 lists these areas of giving.

Giving to Persons, Not Institutions

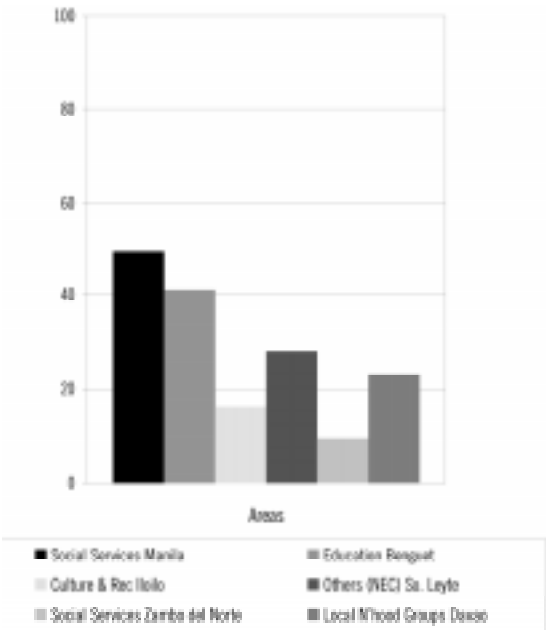
Informal or direct giving is the practice of giving to individuals, whether relatives, beggars, and so on. For this kind of giving, cash was the preferred form of donation as well. In Metro Manila, Benguet, and Davao, almost 80 percent of respondents gave money directly to persons in need. Iloilo had a 63 percent incidence of direct giving in cash, while both Southern Leyte and Zamboanga were below 45 percent. [See chart 9.]

This pattern appears to be similar to that of giving to organizations except for the change in the relative position of Zamboanga: while re-



Organizations with the Highest Incidence of Giving Other than Churches,
All Areas, in percent

chart 8



Top Three Sectors of Giving, Per Area					
Metro Manila	Benguet	Iloilo	Southern Leyte	Zamboanga del Norte	Davao del Sur
Social Services	Education	Culture and Recreation	Other Groups (NEC)	Social Services	Local Neighborhood Groups
Culture and Recreation	Local Neighborhood Groups	Social Services	Culture and Recreation	Local Neighborhood Groups	Culture and Recreation
Education	Culture and Recreation	Education	Local Neighborhood Groups	Culture and Recreation	Social Services

table 4



chart 9

Percentage of Direct Giving in Cash,
by Area

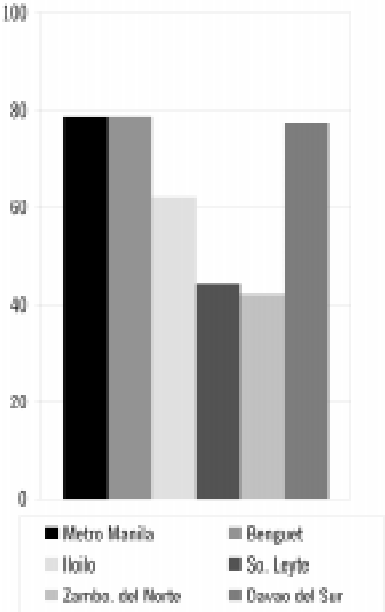


chart 10

Average Amount of Direct Giving,
by Area

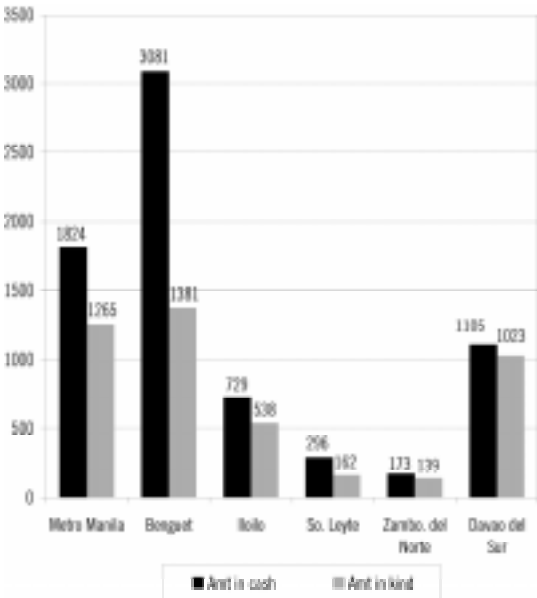


table 5

Who Decides whether to Give or Not, in percent						
	Metro Manila	Benguet	Iloilo	So. Leyte	Zambo del Norte	Davao del Sur
Household Head	26.4		4		3	14
Both Husband and Wife			3			41
Individual						2
Spouse					1	9

spondents generally appeared to prefer giving to organizations rather than directly to persons, the difference is much more marked in Zamboanga than elsewhere.

The average amount of direct giving both in cash and in kind was highest in Benguet. Average amounts show a tendency to be widely varying between areas. Again, the two poorest provinces had the lowest amount of giving, on average. Even in direct giving, Iloilo continues to rank low considering its relative income level. [See chart 10.]

Major Decision Maker

In all areas except Iloilo, all decisions on giving (whether or not to give, how much to give, and what to give) were said to be the joint responsibility of both husband and wife. In Iloilo, however, it was the household head that most respondents identified as deciding on matters of giving, although husband and wife jointly received a fairly high proportion of the responses as well. A fifth of Metro Manila respondents said the spouse (usually the wife) was the decision maker. [See table 5.]

Reasons for Giving or Not Giving

More respondents ranked “a feeling of compassion for others” as the most important reason for giving. Of all the choices listed, this is the most altruistic reason as it implies absolutely nothing in return to the giver, either materially or in “psychic terms.”

Respondents in all areas also generally agreed that the fact that the act of giving made them “feel good” was another important motivation. It



table 6

Most Important Reasons for Giving, in percent				
	Compassion	Feel good	Easier than volunteering	Religious beliefs
Metro Manila	73.0	73.1	60.6	36.6
Benguet	72.6	74.6	45.5	57.5
Iloilo	86.6	59.5	59.5	54.4
Southern Leyte	79.7	68.6	48.1	58.0
Zamboanga del Norte	45.8	41.6	42.4	45.8
Davao del Sur	75.5	76.5	47.8	64.5

table 7

Reasons for Not Giving, in percent							
	Needs of household come first	Lost job	Could not afford	Not asked	Lack of trust	Pressure from others	Don't believe in cause of org
Metro Manila	79.1	62.8	59.3	43.0	44.2	24.4	41.9
Benguet	73.0	67.6	64.9	45.9	16.2	37.8	16.2
Iloilo	80.7	64.9	68.4	30.7	15.8	20.2	15.7
Southern Leyte	72.1	41.6	33.8	10.4	22.1	14.5	17.8
Zamboanga del Norte	60.8	36.5	37.8	29.7	24.3	25.7	23.0
Davao del Sur	74.1	59.2	63.0	33.3	33.3	18.5	38.5



is noteworthy that although the most common form of giving was to churches, religious beliefs did not count as high in importance as might be expected. For Metro Manila respondents especially, “giving being easier than volunteering” seemed to be a far more important reason than religious belief.

Those who have never given cited reasons that alluded to income insufficiency. On the other hand, it appears that those who could afford to give but did not felt a lack of trust or an inability to identify with the organization’s values as their reasons. ►



4 | Observations

THE SURVEY RESULTS REFLECT a well-developed donor base essential to NGOs' long-term financial sustainability. The high incidence of giving among survey respondents implies a basic openness to charitable giving, reinforcing the conventional wisdom that Filipinos are helpful and neighborly. It also affirms the culture of cooperation (*bayanihan*) that is still very much a part of their lives. Such cooperation and a readiness to help others are characteristic of pre-colonial communities where neighbors can be relied upon to help move a house or work the land. The general welfare of the community depended on keeping this support system alive. No doubt teachings of charity brought by Christian missionaries only served to reinforce what were already sustained practices of helpfulness and neighborliness.

The fact that the Philippines is a predominantly Catholic country may help explain the propensity to help each other as well as the church. While not formally imposed as a tithe, giving to the church is nevertheless an ingrained obligation that continues to dominate people's giving behavior to institutions. One astute observer noted that the church's long tradition of trust with its community is one of the main reasons for high giving to the church.¹

While this appears to be a prevalent behavior, the amounts involved are modest, on average. A lot of people say they give to churches and beggars, but they do not give very much. On the other hand, fewer people give to institutions other than the church but they tend to give substantially more. This indicates that there is a potential individual gift market which can help NGOs become more sustainable. But because giving to institutions other than churches appears to be an infrequent phenomenon for most, NGOs clearly have their work cut out for them in informing people of their cause and the importance of getting involved.

Given respondents' choices among the possible reasons for their giving, it would seem that donors tended to point to "emotional" consid-

erations rather than those that could be said to be “intellectual” or “rational.” It may be that altruism has stronger emotional and spiritual undercurrents than rational ones. This seems to have important implications on how NGOs make their case for donations. While not discounting the importance of coherent rational analysis to issues related to poverty reduction, womens rights, and so on, NGOs may have to balance their desire to inform a broader public with an emotional appeal to people’s sense of justice and humanity.

The low incidence of giving to non-church institutions is probably due to the neglect of the individual gift market by NGOs dependent on grants and on the charity of a few rich individuals. The “culture of giving” that obviously exists needs to be broadened to encompass non-church NGOs.

The high incidence of direct giving to persons underscores the highly personalized nature of Philippine society. People hesitate less when they are asked to give to relatives and friends in need. It also reinforces that observation that people give more readily (whether to institutions or persons) when they are asked by someone known personally by them. ▀

Notes

- 1 Dan Songco, Peer Review Workshop, November 2000.



Part Two

Cases

on Fund Raising



5 | Introduction to Case Studies

THIS CHAPTER provides the framework used in documenting best practices of fund raising as seen among primarily small- to medium-sized non-profit organizations. Each case yields many lessons, and certain themes have been highlighted to facilitate the reader's search for examples.

The next three chapters have been organized to reflect the key issues which non-profit organizations deal with—individual giving, income derived from the sale of products and services, and the mobilization of volunteers. A case reference table has been included at the end of this chapter as a guide the reader to themes and issues discussed in the cases.

The cases show how selected non-profits manage the challenges of financial sustainability and how they try to mobilize local resources to respond to such organizational constraints.

Background

The International Classification of the Nonprofit Organization (ICNPO) identifies 12 types of non-profits. For reasons of manageability, this study included only six—those focusing on the areas of the environment, social services (children's welfare in particular), health, arts and culture, religion, and education. No studies were done on NPOs that worked in the sectors of law, housing, volunteerism and philanthropy, international affairs, and neighborhood or business associations.

Sampling/Selection Criteria and Methodology

Fifteen cases were included in this study:

1. Educational Research Development Assistance
2. Far East Broadcasting Company
3. Philippine Eagle Foundation

4. Philippine Science High School Foundation
5. Philippine Cancer Society
6. Assumption Socio-Educational Center
7. Emmanuel Foundation for Special Children
8. Institute for Studies in Asian Church and Culture
9. Kaliwat Theatre Collective
10. Negros Cultural Foundation
11. Davao Jubilee Foundation for the Rehabilitation of the Disabled
12. Emergency Rescue Unit Foundation
13. Project Luke
14. Remedios AIDs Foundation
15. Paranubliun-Antique

These cases were chosen across major regions of the Philippines—Metro Manila and Baguio City in Luzon; cities of Cebu, Iloilo, and Bacolod in the Visayas; and Davao City in Mindanao. Initial efforts were made to have an equal distribution of cases among sector and location. However, the study was constrained by the availability and approval of NGO representatives to participate in the research. Organizations that are politically motivated (i.e., run by politicians or politician's kin) and those whose resources depend solely upon political connections are excluded from the study, since political connection automatically allows financial clout or access that may not be available otherwise. In addition, the selected organizations range from small- to medium- and large-scale, and must have undertaken fund-raising schemes other than relying on grants from international or local foundations. Finally, the most important criterion is the possibility of replicating the experiences of these non-profits. In other words, resource mobilization strategies undertaken by non-profits must not be too unique to disallow replication.

Data gathering was done primarily through personal interviews with the executive director, finance or development officer, and board members. Documentary research was also utilized.

Sector and Area

Most cases were taken from the National Capital Region (6 cases), followed by the Visayas (5), Mindanao (3), and Luzon (1).

The health sector is represented by the most number of cases (4).



There are 3 cases each representing education and arts and culture, 2 cases for religion, and 1 each for social service and environment. It will be noted, however, that some cases may be classified under more than one category.

Size of NPOs

In terms of annual funds, the smallest non-profit among the cases presented here is the Paranubliun with an annual budget of around P800,000, while the biggest is ERDA with P38 million. Eight cases were classified as small-scale (P1 to 4 million); three cases as medium-scale (P5 to 8 million); and four cases as large-scale (P12 to P38 million).

Proportion of Local and Foreign Sources of Funds

The study focused on organizations whose funds were at least 20 percent locally sourced. Three cases did not satisfy this criterion but were included because their experiences can be valuable for training.

Year Established

The oldest organization in the survey is the Far East Broadcasting Company or FEBC (52 years), and the youngest is the Emmanuel Foundation (two years). Half of the cases were established during the presidency of Corazon Aquino, when support for the non-profit sector grew.

It can be surmised that some of the organizations were born out of different crises taking place in Philippine society. For instance, FEBC was established after World War II, the Assumption Socio-Educational Center (ASEC) was put up after a series of fires in Iloilo City, the Institute for Studies in Asian Church and Culture (ISACC) was conceived to respond to social issues brought about by the Marcos regime, and the Kaliwat Theatre Collective's growth coincided with events surrounding the EDSA Revolution in 1986.



Case Reference

The 15 cases are grouped according to theme, as follows:

- 1. nurturing individual giving,
- 2. raising money from the sale of products and services, and
- 3. managing volunteers.

There are cases, however, that discuss more than one theme. The following matrix shows which case has information on a particular theme.

Case Reference Sheet			
Case	Nurturing Individual Giving	Raising Money from Products and Services	Managing Volunteers
Educational Research Development Assistance	*	*	
Far East Broadcasting Company	*		*
Philippine Eagle Foundation	*	*	*
Philippine Science High School Foundation	*	*	
Philippine Cancer Society	*		*
Assumption Socio-Educational Center	*	*	*
Emmanuel Foundation for Special Children	*	*	*
Institute for Studies in Asian Church and Culture	*	*	*
Kaliwat Theatre Collective	*	*	
Negros Cultural Foundation	*	*	*
Davao Jubilee Foundation	*	*	*
Emergency Rescue Unit Foundation	*	*	*
Project Luke	*	*	*
Remedios AIDS Foundation	*	*	*
Paranubliun-Antique	*	*	*



6 | Nurturing Individual Giving

ORGANIZATIONS THAT HAVE DEVELOPED a broad donor base are not as easily affected by changes in institutional funding as organizations dependent on foreign grants. This is best illustrated by the Far East Broadcasting Company (FEBC), with more than 50 percent of their local funds sourced from more than 10,000 individual donors.

Individual giving fosters relationships among individual donors and their community. The Assumption Socio-Educational Center (ASEC), for instance, inculcates in their alumni the value of giving to their alma mater. Heide Gustilo-Foulc, ASEC's executive director, says, "Giving our service to the community is in our blood because we were ASEC scholars from preparatory until grade six. Every year we had sponsors and friends who visited us, so we were reminded that some people helped us to finish school. So when we grew up we also wanted to do [the same] thing." ■



Case 1

EDUCATIONAL RESEARCH DEVELOPMENT ASSISTANCE

Starting them young

From 1953 to 1963, according to a study by the Bureau of Public Schools of the Philippines, more than half a million elementary pupils from government schools dropped out of school due to poverty. Fr. Pierre Tritz, a French Jesuit, started the Educational Research and Development Assistance, Inc. (ERDA) in 1974 in response to this drop-out problem.

ERDA aims to “promote the total development, physical, social, and economic aspects of poor children.” ERDA has helped about 80,000 children with their schooling through its Educational Assistance Program which has tie-ups with 188 organizations nationwide. For

school year 1998–1999 alone, some 29,000 children were assisted. ERDA has expanded its outreach to include support services on health, livelihood, continuing education and advocacy.

ERDA envisions “a nation where all children are able to avail of educational opportunities that can prepare them adequately for life.” As such, its life purpose is “to empower the socially and economically disadvantaged children, youth, women, families and communities towards human development.”

ERDA receives funding support from local and foreign donors—individual and corporate entities, private organizations, and other NGOs—as

List of Programs and Sources of Revenue, 1998					
in percent					
Programs	Sources of Revenue (%)				
	Foreign Grants	Local Gov't Agencies	Local NGOs	Local Corps	Local Individuals
Educational Assistance	94			1	5
Pre-School	63.7	25.8	2.5	1.2	6.8
Health	100				
Livelihood	100				
Continuing Education	100				
Special Projects					
Tuklasan	92				8
Sabana	98.6			1.2	0.2
ECPSR	100				



well as from some government agencies. The majority (95 percent) of its funds come from Europe, specifically from Austria, Belgium, France, Germany, Holland, Luxembourg, and Switzerland. Donations in 1998 amounted to almost P38 million.

For 25 years ERDA's programs were sustained through the fund raising efforts mostly of Fr. Tritz, now 86 years old. To ensure continued support for the organization in the coming years, a social marketing unit was established in May 2000. Headed by Jovel Patricio, its functions are fund sourcing, promotion, public relations, and documentation/data base and volunteers development. The unit is in charge of promotional materials like brochures, leaflets for special projects, and monthly updates, among others.

Proposals for local and foreign grants are sent to contacts sourced from ERDA's directory of donors, friends of Fr. Tritz in Europe, referrals of Fr. Tritz' contacts, and local government leaders. In 1998, 16 proposals were prepared and submitted to five international funding agencies and 11 private foundations. All proposals were approved.

From August to September 2000, the SMU solicited around P77,000 from local individuals and business establishments. They sent some 30 solicitation letters, and received favorable responses from 15 local donors. "We were discouraged when the answer to our letter was 'regrets'. But this did not

stop us from asking. Instead, we thought of other strategies to get their support," Patricio says.

She adds, "Most [local] companies do not know ERDA nor Fr. Tritz. So we planned an information campaign targeting 300 companies in 2000."

ERDA's fund raising strategies include approaching companies whose target market is children. "Most companies usually give during Christmas time. There are donors that give generously even though we do not know them. If it is for children, most people would easily give," says Patricio. Realizing that some companies would rather give in kind than in cash, she has adopted another strategy—approaching companies whose products or services are specifically needed by ERDA's beneficiaries.

In June 1999, ERDA's children beneficiaries presented a theater production at the Shangri-la Plaza Mall upon the invitation of the French Embassy for its festival, "French Spring in Manila." The production was a depiction of the realities faced by child workers.

Patricio narrates, "Some people who watched the children approached us after the performance. They told us they wanted to help the children. We

"We want the younger generation to develop a sense of social responsibility."



invited them to visit our center to spend time with the children.”

She continues, “*Nahihiya kami na kumita rito sa children’s theater* (we are reluctant to earn income from the children’s theater presentations). We are advocating children’s rights, so we would just like to invite people to watch the performance. Our aim is for people to be aware of the issues affecting the children and later on, be challenged to help.”

Patricio stresses the importance of teaching the young to give: “We want the younger generation to develop a sense of social responsibility. In the future, when they have their own jobs, they would know how to help organizations like us. Even the poor children, we gave them opportunities to contrib-

ute.” At the ERDA Tech, a vocational secondary school, for example, the student contributed a peso each for the construction of the school. “Although the school was put up with foreign funds, the children know that they have contributed something. *Bata pa sila, kailangang mas maintindihan nilang lalo ang pagbibigay* (young as they are, the children have to understand the importance of giving).”

Students from private schools like San Beda, De La Salle and Ateneo High School, and foreign students who visit the center are encouraged to spend time with the children. “Seeing the plight of the children motivates them to later on give financially,” Patricio concludes.

Perhaps the best example of this

The Difference We Made

“... And thus, there it was, our modest fund—a few pesos that means more than its worth. I called up the ERDA Foundation and told them that we would like to donate our humble amount to their organization. . . I was received with so much enthusiasm. In fact, so much so that their Founding President volunteered to receive our donation himself. All in all, we have P10,000 blessings to share. And what is so special about it is that it came from us. No big deal, people would say. But I guess that is what makes our gift matter more, because it was given by 418 more generous souls—the Seniors 2000.

When I formally turn over this amount in a few minutes, it will not mean P10,000 anymore. It will mean 6 human beings who are getting another shot at life because we think that they should. This is a cliché most of you would not want to hear but almost all of us take for granted, this shot we have at life, education. A shot a lot of kids out there would want to have very much.”

Reprinted from The ERDA Courier, 2000 from a speech by Rafael D. Del Rosario, Representative of the Students Affairs Central Body, La Salle Greenhills.



is the graduating class of 2000 of La Salle Greenhills. Their project to support the education of the less fortunate generated P10,000 which was later turned over to Fr. Tritz during the batch's Baccalaureate and Recognition Day on March 16, 2000. ►

Patricio, Jovel and Lorna Gabad. Interview by Melinda A. Bonga. 1999 and 2000.





Case 2

FAR EAST BROADCASTING COMPANY

Meeting the personal needs of donors

In 1946, after World War II, three Americans—a war veteran, a radio broadcaster, and a church pastor—formed the Far East Broadcasting Company (FEBC) to spread the gospel of Jesus Christ in Asia by radio. They built a 1,000-watt transmitter in Karuhatan, Valenzuela, and in June 1948, FEBC Philippines' first station, KZAS, went on air.

Today, FEBC International has 30 transmitting stations that broadcast in more than 150 languages and dialects. FEBC Philippines manages 17 of these stations and broadcasts in more than 80 languages and dialects, reaching a large portion of Asia—China, Thailand, Cambodia, Vietnam, India, the Philippines, Laos, Indonesia, and Myanmar. FEBC broadcasts also reach listeners in Russia, Ukraine, central Asia, and parts of Africa and the Middle East.

FEBC has established nine radio stations in the Philippines, two of which are based in Metro Manila (DZAS and DZFE-FM). The provincial stations are located in Marbel (DXKI), Legaspi (DWAS), Davao (DXFE), Bacolod (DYVS), Iba (DWRF), Cebu (DYFR-FM), and Zamboanga (DXAS). Prior to setting up the radio stations in the seven provinces, FEBC generated support in the areas by linking with the churches and the Christian community in order

to form radio advisory councils.

The FEBC vision is that “by the year 2000, FEBC Philippines [will be] reaching the whole country with relevant, trendsetting, and effective programming carried by a competitive signal so that listeners who respond to Christ are provided immediate follow-up through viable and vital networking with the local church and other Christian organizations.”

The company uses varied radio programming formats—music, news, information, Bible teaching, and evangelistic, among others—towards its mission: to develop radio programming and deliver it to listeners in Asia in such a way that:

- they are moved toward Jesus Christ and into the fellowship of His church;
- they come to know Him as Savior, Lord and King; and
- they follow His teachings and live in obedience to Him as members of God's kingdom, and of a local fellowship of believers.

FEBC stations are non-profit and noncommercial. In the United States, FEBC's mission of bringing “Christ to the world by radio” was supported by Protestant churches and individuals



early on. Locally, however, it was only in 1950 that the Manila office of FEBC Philippines started to get the help of Philippine evangelical Christian churches. There have also been corporate gifts—but not in exchange for air-time or advertisements. The radio stations in the seven provinces have their own fund raising activities.

At present, FEBC Manila's operational budget is around P6 million a month. The local development office raises half of this budget for domestic operations. The other half comes from overseas contributions that support their international broadcasts. Although FEBC Manila has a long-range goal of becoming self-sufficient, theirs is an international mission that welcomes contributions from other countries.

From experience, FEBC has identified December and June as the most productive months for fund raising. The lowest season for giving, on the other hand, is from March to May.

In 1994, the total number of gifts or donations to the FEBC was 8,751, amounting to P15 million. This went down to 8,165 in 1995, 8,733 in 1996, 7,456 in 1997, and 8,371 in 1998. However, the total amounts increased to P18 million in 1995, P33 million in 1996 and 1997, and P27 million in 1998. The average gift size thus increased from P1,702 in 1994 to P2,223 in 1995, P3,776 in 1996, P4,443 in 1997, and P3,200 in 1998.

A budget crisis proved the importance of being self-sufficient. During

the last quarter of 1999, FEBC experienced reductions in local and overseas contributions. With a deficit of around P2 million in November 1999, cost-cutting measures were implemented. The situation became a cause for intensive efforts at fund raising, which enabled the company to get out of the critical level by January 2000.

Petite Calica, FEBC's development officer, has been with the company for more than 20 years now. She notes that despite such financial crises, many of the FEBC staff stay on. They are motivated by a strong sense of mission, and they know that their work has eternal value.

FEBC's nine-member board includes businessmen and pastors. They themselves do not raise funds, as their work focuses on consultancy and policy-making. Fund raising projects cannot be implemented without their approval.

FEBC Manila sources funds from individual donors, a few foundations, and some 500 local evangelical Christian churches. The majority of the individual donors are DZAS listeners, while some are church-based. No study exists on the extent of giving from each denomination to the FEBC ministry.

Calica describes the top of FEBC's donor pyramid as composed of around 2,000 individuals and foundations contributing almost 80 percent of the funds. At the base are about 10,000 donors. "Maybe this is the key to FEBC's sustainability. Sometimes we think about whether we should concen-



trate our efforts at the top or at the base of the donor pyramid. Even though there are fewer people at the top, they give a lot. But they are not permanent [donors]. If one pulls out and he is giving a million, you will really be affected. So you want to strike a balance. You develop the bottom more because there are many of them, and even though some pull out, you're not greatly affected."

In FEBC's experience, when one major donor pulls out, another donor comes in. Calica adds, "With God's providence, the number of donors at the top [of the donor pyramid] has been stable. There are really loyal donors."

"Minister to those who minister to you," is one of their principles in fund raising.

When Calica joined FEBC's development division in 1980, there were about 1,500 names in their mailing list of regular donors, with an average increase of 1,000 new names every year. Out of this list, around 20 to 30 percent respond with positive results by giving cash donations. However, most of these are one-time donors.

A regular donor is one included in the mailing list if s/he has given more than once. In 1999, the list already had more than 18,000 names as a result of various activities undertaken by the organization intended to raise funds and

develop new friends for FEBC. Although the special events are not expected to bring in as much as the direct mail approach, they generate the names of prospective donors.

Examples of special events include an annual golf tournament among churches and other organizations in Metro Manila, an art exhibit featuring the works of Christian painters, a seminar on balancing family and business entitled "Walking the Tightrope" conducted by Harold Sala and Francis Kho, and an annual open house during FEBC's anniversary in June.

"Minister to those who minister to you," is one of FEBC's principles in fund raising. Listeners who have benefited from their broadcasts have expressed the desire to be part of the FEBC ministry, even sharing what they think will further improve their programs. The company has continued to strive to cater to listeners' needs not only spiritually, but also in other aspects of their lives. In an issue of *Signal*, an in-house publication, FEBC's President Pastor Carlos L. Peña wrote, "During the 1980s, DZAS shifted its programming so it could target the practical needs of our listeners and display Christianity in action."

The listeners of DZAS share their concerns and problems through mail and phone calls, while others personally visit the stations to hand in their prayer requests. Some of these testimonies are then published in *Signal*. A special program called "Heartline" was born out of the concern for the



personal lives of the listeners. “Now on its 14th year of service, the daily program has touched countless lives and has played a part in remarkable testimonies,” declares Peña.

Regardless of the size of the donation, FEBC sends their donors a receipt, a welcome letter if the donor is a first-time giver, and informational materials about FEBC. A donor also receives a monthly prayer letter/report, a quarterly newsletter, and a calendar. FEBC also remembers their donors’ birthdays and anniversaries by sending them greeting cards. When donors send their prayer requests, FEBC replies by assuring them that prayers are being offered for their petitions. According to Calica, some donors are

amazed and touched by the thank you letters because they are personalized.

FEBC continues planning for sustainability. “We don’t want the financial dips to happen again. We are in the process of learning and we cannot always use what worked in the past. We need to be responsive to changes,” says Calica. Upcoming plans include the “Friend of FEBC” campaign to recruit new friends for FEBC who might become donors. This will start with a launch among the FEBC staff, motivating their community to join in the effort of gathering new friends. ▀

Calica, Priscila. Interview by Melinda A. Bonga. 1999 and 2000.





Case 3

PHILIPPINE EAGLE FOUNDATION

Developing “not-so-usual” donors

The Philippine Eagle Foundation (PEF) was a government project in the late 1970s directed primarily to the rescue and rehabilitation of the Philippine eagle (*Pithecophaga jefferyi*). The site then was in Mt. Apo, Mindanao, where a cage was constructed for the rescued birds. Since the government lacked the technical expertise to rehabilitate the birds, it relied on foreign personnel for assistance. Peace Corps volunteers also helped but volunteer teams changed after their tour of duty finished.

Meanwhile, the country was losing its timber resources, which consequently affected the eagles' habitat. With the eagle population declining at an alarming rate, the government embarked on captive breeding. At the time, very little was known about the species and its behavior in the wild, much less in captivity. This was aggravated by lack of funds, making the government end the project in 1987.

Since then, the PEF has continued as a non-government organization committed to saving the endangered Philippine eagle and its rainforest habitat. Its work is divided broadly into two roles—*in situ* and *ex situ* conservation of the Philippine eagle. It characterizes its programs as “applying an integrated and holistic approach to the management of the species. In the broadest

sense, this means balancing technological solutions and conservation action with socioeconomic and development goals.”

After its termination as a government project in 1987, the PEF was sustained by the efforts of some members of its staff. One of them was Dennis Salvador, an agricultural economist by profession. He became involved with the Foundation in 1987, assuming the position of deputy director later on, and in 1991, executive director.

Salvador relates, “It was a very difficult project and the money for the operation was cut off in 1987. A core group of eight people decided to continue with the project on a purely voluntary basis for about a year. Though there were small individual contributions, the money was used in feeding the eagles and doing the work. There were no salaries to speak of at all.”

In 1988, the PEF moved from Mt. Apo National Park to a two-hectare location in Malagos, Davao City, owned by the Davao City Water District. Through their first foreign grant from the McArthur Foundation, they were eventually able to acquire eight hectares of forest land in Malagos also owned by the water district. They named the eight-hectare complex the Philippine Eagle Center. It currently



houses 14 Philippine eagles, various birds of prey, owls, and other endemic Philippine wildlife. Two Philippine eagles, Pag-asa (Hope) and Pagkakaisa (Unity), were bred there in 1992 and are now reaching maturity.

The Foundation also went into other programs aside from biological research and conservation. Indeed, when an organization like the PEF commits itself to promoting the survival of an endangered bird species, it needs to think about how to preserve the biodiversity of the forests where the bird lives and how to educate people on the sustainable use of forest resources. Their experience with communities led them to conceptualize programs that include captive breeding management, field research, community-based enterprise development, and conservation education. The PEF started community-based resource management even before it caught fire among other environmental groups. They worked with upland communities where the idea was to get the local people out of *kaingin* (swidden farming) and illegal logging by providing alternative forms of livelihood.

In 1992, PEF caught the attention of the nation when it introduced Pag-asa, the first eagle bred in captivity. It attracted support for their organization. Salvador says, "I like to think that people want to join us because their money goes where it should go, that is, direct conservation action. You will never see us involved in a lot of policy discussions. We're not so much on ad-

vocacy. We have linkages with other NGOs who do the lobbying." He also believes that people are attracted to the Foundation because of the results they produce: "Our philosophy is to concentrate on action and not on advocacy work."

Over the course of time, work on the Philippine eagle became associated with PEF. They were able to link up with other organizations dealing with birds of prey such as the McArthur Foundation, whose support they got for eight years.

PEF's work with community-based conservation was later developed into a full blown program. This was supported by the Philippine Australian Community Assistance Program (PACAP). PACAP's grant of P794,000 in 1999 was directed at building the local capacity of a marginalized Bagobo farming community in Mitondo, Mt. Apo National Park. The project focuses on strengthening the local community organization through training, seed capital build-up, and income generation through enterprise development. It will

"It is heartening to note that there is now an increasing awareness among our captains of industry that profitability need not conflict with the need to protect our environment."



also be made to improve agro-forestry management practices and general farm-to-market operations of the local farmers.

The Philippine Eagle Center in Malagos serves as an educational resource for furthering public awareness and understanding of wildlife and the natural environment. In 1998, visitors numbered 194,595. While the primary target of education programs at the Center is the youth, adult visitor traffic has increased and now represents 52 percent of total visitors. In 1994, gate receipts represented 17 percent of total annual revenues, and in 1998, around 11 percent.

The Foundation also operates a number of training and production facilities—one in Davao and two in Bukidnon. The funds generated are channeled to general operations. “We need to develop these centers because we realize that we cannot rely on grants forever,” says Salvador.

Contributions from funding organizations such as the McArthur Foundation, PACAP, and the Foundation for the Philippine Environment, formed a substantial part of PEF’s revenues for some time. In 1995, however, funding came primarily from the private business sector, as the result of an intensive fundraising campaign initiated by PEF’s board of trustees.

The Foundation notes that working with the corporate business sector can be very rewarding. “Indeed it is heartening to note that there is now an increasing awareness among our cap-

tains of industry that profitability need not conflict with the need to protect our environment,” says Jose Facundo, PEF Treasurer.

Facundo further reports that during the fiscal year of 1995, revenues amounted to P8,531,355, a 40 percent increase from 1994. Seventy-three percent of total income came from grants and donations, 14 percent from gate receipts of the Philippine Eagle Center, and the rest were from fund raising initiatives, membership contributions, and others.

PEF continually targets the corporate sector to expand the membership base. An example of corporate support to the Foundation is a project undertaken by Del Monte Philippines. Packaging labels carried information about the Philippine Eagle, and every peso raised by PEF was matched by Del Monte. Another example is Pilipinas Bank’s “Wildlife saver’s account.” For every P1,000 deposit to the bank, the bank contributed P100 to the Foundation.

PEF has also established the “Adopt an Eagle/Nest” Program, which raises \$600 to \$800 each, and the Pag-asa Support Fund, which raises \$2000. Recently, the Philippine National Bank adopted Pangarap (Dream), the latest Philippine eagle born in captivity, and the first natural pairing at the Philippine Eagle Center. The Bank agreed to provide the maintenance and upkeep of Pangarap and the construction of its breeding enclosure.



PEF is optimistic about the support of companies, especially those whose operations affect the environment. “We’re working towards changing the scene in society [but] a lot of things never happen because NGOs get into conflict with the business side. [My attitude is] Let us engage their partnership and see where it goes, and hopefully in the

process, change will occur within their organization. By working through their principal, we hope awareness will really come to the organization.” ■

Salvador, Dennis. Interview by Melinda A. Bonga. Davao City. 15 March 2000.





Case 4

PHILIPPINE SCIENCE HIGH SCHOOL FOUNDATION, INC.

Involving stakeholders

In the early 1960s, Dr. Leopoldo V. Toralballa, a Filipino mathematician, lobbied with the highest levels of government to establish the Philippine Science High School (PSHS). After studying the educational system of the Bronx High School of Science in New York City, where his son was enrolled, he realized that there should be such a school in the Philippines. His idea was readily endorsed by the American-Philippine Science Foundation, then headed by Dr. Carlos P. Romulo. Given the nature of its organization and function, the Science Foundation of the Philippines, headed by Dr. Juan Salcedo, Jr., became the logical counterpart entity. The act establishing the PSHS was passed by the Philippine Congress in 1963 and signed into law in the

same year by then President Diosdado Macapagal. The National Science Development Board (NSDB) under the leadership of Dr. Juan Salcedo, Jr. implemented the law when it opened the PSHS on September 5, 1964.

PSHS became the country's premier science and technology high school for gifted youth. An attached agency of the Department of Science and Technology (DOST), it offers a four-year secondary education program with great emphasis on science and technology. It admits a select number of grade school graduates into its annual scholarship program—240 at the Diliman campus and 90 in each of its regional campuses in Davao, Iloilo, Leyte, Nueva Vizcaya, Camarines Sur, and Lanao del Norte.

The Foundation recognizes the important role that the PSHS plays in preparing the gifted Filipino youth for a Science and Technology-driven global environment.

Working on the premise that Science and Technology hold the solutions to many ills of this age, it is committed to support the vehicle that will provide the country its future scientists, engineers, science teachers, health workers, computer specialists, inventors, agriculturists, and the like.

The Foundation is tasked to help bridge the gap between available government funds and the actual financial requirements needed by the PSHS to maintain its educational excellence.

Thus, its two basic functions are fund raising and fund management. It raises funds by tapping external sources of assistance, and it prudently invests and manages these funds so as to derive maximum benefits from them.



Among the most popular is the Godparent Program.

Dr. Cleofe M. Bacungan, PSHS director for 19 years and concurrent president and vice chairman of the Foundation, relates how this program began. "Before the regional campuses were established, PSHS Diliman had students from the provinces. Many of them were children of fishermen and small-time farmers." Bacungan estimates that around 25 percent of PSHS students today belong to low-income families in need of financial support.

A socioeconomic crisis plagued the country in 1983, severely affecting the families. "The students' stipends were not increased and many students had to skip meals. Some parents thought of pulling their children out of the school. Others asked the PTA for loans and financial assistance, but these were not available," Bacungan adds. The problem was brought to the attention of the PSHS Foundation, and the Godparent Program was set up.

The board's friends from the corporate sector became the first batch of PSHS "godparents." It turned out that some of them had actually been NSDB (now the DOST) scholars in their college days.

"Many other 'godparents' have since joined the program," states Bacungan. "Some of them are also executives of companies; others are PSHS parents who simply would like to give back their own children's stipends to benefit the more needy students." Support from corporations and groups was

solicited mostly by the trustees, parents, friends of the school, and alumni.

The Foundation enjoys continuous support for its Godparent Program. In 1994, the program was strengthened with a scholarship donation from the La Tondeña Foundation, Inc. The company sponsored five scholars up to their graduation from PSHS, with the number of scholars increasing every school year. By school year 2000–2001, its total outlay will be P5,348,242. Once the project ends, the PSHS hopes that another company would follow suit.

PSHS Class '80 likewise pledged to sponsor around 70 godchildren in school year 2000–2001 on its 20th anniversary. Support for each "godchild" is P4,000 a year. With this pledge, Bacungan feels that the burden of soliciting is shifting to the alumni who want to give something back to their school.

Funds sourced by the Foundation are likewise used for the different chair programs. The Foundation also gives Faculty Merit Awards—a monthly honorarium for PSHS faculty based on their performance rating. These awards benefited 70 teachers in school year 1999–2000.

Support for the Foundation's programs comes from individuals, families, corporations, and alumni classes. "They give because they believe in what the school is doing, or as a sign of gratitude for what the PSHS has done for them," Bacungan explains. Sometimes donations are made as Honorary/Memorial Gifts—to honor or



remember a teacher, student, relative, or friend. It is described by the PSHS Foundation as “a generous and thoughtful way to recognize a person’s life and accomplishment.”

The PSHS Foundation has found a seemingly irrepressible source of funds—the PSHS alumni. PSHS Class ‘69 began the tradition of giving class gifts to the Foundation on its 20th graduation anniversary. They donated P103,217 for a Professorial-Research Chair. Succeeding 20th jubilarians followed suit, raising a minimum of P100,000 for the school. Class ‘72, however, donated P360,000 in cash and computer equipment when their turn came.

Graduating classes sometimes raise funds under the leadership of the senior class or student government adviser. As students, Class ‘91 donated P50,000 and Class ‘93 raised P30,500, both for an Activity Chair in research. The 1995–1996 Student Alliance raised money for an Activity Chair in research in the amount of P35,000.

Another source of income for the Foundation is the interest earned from its investments. The Foundation’s charter mandates that the capital funds cannot be touched: “Only the interest earnings from the investments thereof can be utilized for the specified projects. The unswerving policy for the investment of funds has always been and continues to be ‘security over yield.’” A Finance Committee oversees investments. In 1999, 39 percent of the

The PSHS Foundation has found a seemingly irrepressible source of funds—the PSHS alumni.

Foundation’s resources came from its income on investments.

The Foundation conducts a membership drive among PSHS students and their parents, alumni, and PSHSFI friends. Life membership costs a minimum of P2,000, while annual membership costs P250 for regular members and P150 for students.

The board of trustees is made up of eight PSHS alumni, five parents, and two present and former staff members. In recent years, PSHS alumni have been gradually taking over the reins of the Foundation. With most of the pioneer parent-trustees now either busy with other concerns or retired, the mantle of leadership has passed on to the alumni and some younger parents.

The families of PSHS students are the major fund givers and fund raisers of the Foundation. How did the Foundation encourage them to become such strong supporters?

Bacungan recalls, “Bonding is very important. We had yearly thanksgiving celebrations during the awarding of the Faculty Chairs to which the donors were invited. A strong camaraderie and fellowship developed among the families through



the years, until all parents became part of the Foundation.”

The PSHS community recognizes Bacungan’s efforts. The PSHS Family Yearbook reads: “One valuable legacy that has endeared Dr. Bacungan to many PSHS families is her recognition of the role of parents as partners of the school in the education of their children. The PSHS is one school where the doors are always open to parents, and their involvement in school activities is earnestly encouraged.”

“Our parents have friends in the corporate world, so they are the ones we encourage to solicit,” Bacungan states. Indeed, solicitations come from PSHS families, alumni, their friends, and the network of their friends. “So we have many sources of solicitation who have a stake in the school. We already have alumni who have children in the school, but there are others who have no immediate stake except that they believe in the PSHS cause of training gifted children in science and technology.”

During the early years, the Foundation ran the usual fund raising projects—raffles and movie benefits. But it eventually veered away from these since they entailed much work—selling tickets and accounting for them with very little returns. The Foundation now concentrates on personal solicitations, supported by media articles and advertisements.

Donations can be in cash, kind, and service. Material donations can be:

- office furniture, equipment, and supplies,
- laboratory equipment and supplies,
- recreation facilities for dormitories,
- printing supplies,
- school and office supplies,
- construction supplies for physical plant facilities, and
- plants and gardening supplies for school surroundings.

Service donations can be:

- the development of ideas related to educational excellence at PSHS,
- project study preparation, preparation of engineering plans and specifications, and legal advice and assistance,
- project management or leadership in specific PSHS projects,
- funds solicitation, and
- establishing contacts with agencies such as:
 - Congress for reasonable budget allocation to the PSHS,
 - the Department of Budget and Management for fund release,
 - the Department of Public Works and Highways for the construction of physical plant facilities, and
 - local government for security.

The Foundation’s rules on donations are as follows:

1. Donors may specify their intent through a deed of donation. Unless specified to be otherwise, cash donations are treated as capital fund.



Only its interest income is spent in support of programs.

2. A donor is tapped only once unless he indicates willingness to donate more.
3. Alumni (especially jubilarian batches) and their parents are encouraged to raise capital funds to carry out their priority projects.
4. Every graduating class and the batch parents are encouraged to give to the PSHS, through the Foundation, the amount of P100,000 as a class contribution to help maintain educational excellence. ►

Bacungan, Cleofe. Interview by Melinda A. Bonga. 1999 and 2000.





Case 5

PHILIPPINE CANCER SOCIETY

Connecting with experience

In 1998, more than 9,325 cases of breast cancer were reported in the Philippines. With 3,057 deaths attributed to breast cancer alone, it is the leading cancer killer among women. Like most diseases, early detection can lead to better chances of survival.

An organization that provides information on the early detection of cancer is the Philippine Cancer Society, Inc. (PCSI). Its mission is “to advance knowledge about cancer, combat the spread of the disease, and bring relief to those afflicted with cancer.” It was registered with the Securities and Exchange Commission on 22 December 1956.

To attain its objectives, the PCSI carries out a program of activities in:

- ▶ Education and Information – to create awareness of cancer prevention and control in the general public through film showings, lectures and conferences;
- ▶ Service—to provide pain relief and psycho-social support for the terminally ill, indigent cancer patient and his/her family, free breast and pelvic examination through mobile clinics, and consultations/referrals for patients needing further medical attention; and
- ▶ Research—to support cancer control programs through the collec-

tion and recording of facts about cancer incidence, and other data.

The Society’s board of directors is made up of eight doctors and seven laymen. The board, as well as the council of advisers and committee members, are all volunteers.

PCSI envisions itself to be “an organization nationally known, nationally recognized and nationally situated as a provider of education, information and training for cancer prevention and control.” Two major areas of focus were identified—strengthening the Society’s existing nine provincial chapters, and promoting stronger linkages with individuals and agencies with similar concerns. Anti-cancer messages are relayed across the country through radio, television, and print media. The Society also has a Cancer Hotline and a Website.

The PCSI is financed and maintained through membership dues, donations, and contributions to annual fund campaigns. In 1998, it had a total revenue of P12 million.

One of the pioneer members of the PCSI was the late R. R. dela Cruz. Trained in the United States in fund raising, he was the Society’s main fund raiser for almost 40 years. When he died of prostate cancer, his wife, Myrna



dela Cruz, joined PCSI as its fund campaign director. Her team of four is tasked with preparing and following up solicitation letters, placing advertisements, and collecting—in short, she says, “everything.”

Dela Cruz says, “In 2000, we started a campaign for the Perpetual Endowment Fund. What we did was to donate in small amounts every month and specify where this is going to be used. In my case, [because] my husband died of prostate cancer, my family donated [to help] people with prostate cancer.”

“We wrote to people [whose] family members died of cancer, but the response was not so encouraging. Our advertisement at the Philippine Star comes out every other day. But we receive very few responses,” she adds.

Currently, their endowment fund has reached the amount of P172,000 collected from 33 donors giving monthly, yearly, or one-time donations.

There have been instances where families whose loved ones died of cancer request relatives and friends to donate to the PCSI instead of giving flowers.

Dela Cruz’ extensive experience in fund raising—not just for the PCSI but for other organizations as well—has proven to be invaluable. She is able to identify what causes donors would most likely support. “It seems difficult to raise funds for organizations whose cause is not health-related,” she opines, saying that people would give if they see that the result is something as concrete as the saving of a life.

There have been people who support the PCSI for a curious reason—they think their help will somehow “immunize” them from cancer. Dela Cruz recalls a singer who would offer her help for free, singing at special events because she did not want to have cancer.

Dela Cruz stresses the importance of the board in raising funds, saying that

Classified Ad in Philippine Star

Honor your loved one and help a cancer patient at the same time

Join the PERPETUAL ENDOWMENT FUND of the Philippine Cancer Society

The PCS Endowment Fund is a gift in honor of a loved one whose life was claimed by cancer. Make a periodic donation of any amount in honor of your loved one and you may specify which type of cancer affliction or PCS service you would like the amount to be used for. At the end of the year, the PCS will give you a report on how the money was spent.

Interested parties may contact the Philippine Cancer Society Fund Campaign, 310 Phil. Cancer Society Bldg., San Rafael, San Miguel, Manila 1005. Tel. Nos. 734-2127; 734-2128. Our e-mail address is: pcsi@uplink.com.ph



It is not just the organization's cause that matters, but the people behind the organization.

it is not just the organization's cause that matters, but the people behind the organization. She states, "The board should be influential and should have connections. Today so many people are asking for funds. A secretary who does not recognize the signatory's name in a solicitation letter will just throw the letter in the trash can."

A strategy Dela Cruz employs is to tap volunteer fund raisers. These are often friends of the board who know prospective donors. As an example, she relates, "Every other year, this woman will help us in fund raising. The next year, another woman will do it for us. They do this so there will be no conflict in fund sourcing and no duplication of efforts."

Similarly, major donors shift their focus to other organizations once in a while. Dela Cruz explains, "[When they do this] They are saying, 'I've been giving you every year. I want to take a break in giving to your organization because I received a request which I could not refuse.'"

She also realizes the importance of cultivating working relationships with their fund raisers. She and her staff go out of their way to provide whatever the volunteers need. "Since

they were the people who bring in money and also devote their precious time to raise funds, we have to do our best to accomplish the work that is expected from us."

Most companies have included the PCSI in their charity budget—some, in fact, have been supporting them for about 40 years. According to Dela Cruz, however, the economic crisis has made fund raising difficult. "The first thing that corporations do [is] to cut charity funds. When you send 500 letters, you are lucky if you get a response of 70. Those who were giving big amounts before would give very little nowadays. Others begged off and declined this year, but probably they will give next year."

In exchange for these companies' support, the PCSI conducts free information dissemination for them. "It is a give-and-take relationship," Dela Cruz explains. "Regularly, our doctors visit their offices. They bring our films and give lectures."

The PCSI seeks to make its services available in as many places as possible. In 1998, there were already nine provincial chapters throughout Luzon, Visayas and Mindanao. Like the mother society, they were formed and are being maintained by civic leaders in the communities. Their goal is to have at least one chapter in every region in Luzon within the first decade of the twenty-first century. ■

Dela Cruz, Myrna. Interview by Melinda A. Bonga. 1999 and 2000.



7 | Raising Money from the Sale of Products and Services

AN ORGANIZATION'S INCOME from the sale of products and services can be allocated to programs and operational costs that are not shouldered by major donors. Generally, the cases show that the budget for staff salaries has to be sourced outside institutional grants—oftentimes, it comes from earned income.

When clients pay for services, they appreciate the programs more, and they become part of their own development. The experiences of most NGOs show that the cost of services can be shouldered by:

- ▶ individuals requiring the services;
- ▶ individual donors cultivated by the NGOs themselves; and
- ▶ the community from which the clientele come.

When NGOs market their services to a wider community, they have the opportunity to shape or influence consumers' attitudes. Their advocacy work could be infused with their services or products. Generally, all cases with earned income as an alternative source of funds have done mission-related services or sold products that were the result of their program activities. ▶



Case 6

ASSUMPTION SOCIO-EDUCATIONAL CENTER

Re-orienting people to pay for services

Barrio Obrero in Iloilo City, also called the “Working Man’s Village,” was the relocation site for the victims of a series of fires that razed that area in 1961. During that time, some women from the Auxiliary Missionaries of the Assumption, Inc. (AMA), composed of alumnae of the Assumption Iloilo and their friends, were contemplating starting a project. They thought of building a retreat house but when they heard of the relocation of families in Barrio Obrero, they shifted their focus and instead put up the Assumption Socio-Educational Center (ASEC) in Bo. Obrero.

ASEC started as a pre-school in 1967. The Assumption sisters, who managed the school, deemed the project so successful that they set up the next grade level, until the children completed their elementary education. The school buildings were established through the donations of the alumnae, their friends and the families of the Assumption sisters.

In 1977, the Christian Child Welfare Association (CCWA) of Japan, an organization that implements education and nutrition programs for children, chose to support Bo. Obrero. Funding from CCWA supported programs like sponsorship for children’s education, feeding, health education

for parents, and basic needs assistance. When CCWA withdrew its support as a major donor in 1996, ASEC turned over most of their programs to the local people’s organizations such as the Gugma Kabug-usan Sang Kabuhi, Inc. (GKKI), a people’s health organization, and the Barrio Obrero Multi-Purpose Cooperative, Inc. (BPMCI). ASEC’s educational program has continued through a sponsorship program supported by a French NGO, and a socialized tuition fee scheme.

“Although we lacked connections with people or agencies, we eventually developed our skills, credibility, and our own links,” says Heide Gustilo-Foulc, ASEC’s executive director, and one of its first graduates. She also heads the center’s fund raising office, which pools the efforts of their board members, many of whom are alumnae of the Assumption.

Foulc herself raises funds with her husband, a French national and ASEC volunteer. “I think we have many French supporters because there is a Frenchman at the center. He becomes a ‘way’ to make this French group come together. It was easy to write to the French NGO and ask them to sponsor our children because a French person is present in the area.”



The French NGO started supporting ASEC in 1989 by sponsoring 10 students. From 1989 to 1994, they contributed P60,000 a year. From 1995 to 1999, their contribution was around P500,000 a year. They are currently sponsoring 186 children.

Every child enrolled in ASEC is included in its sponsorship program. The Sponsor Child Office (SCO) facilitates the sponsor-child relationship. "We noticed that letter-writing enhances the relationship. Maybe the French sponsors are attracted to our program because it has a system and communication is regular. When we send proposals and children's letters to France, they are already translated in French because we have a Frenchman here at ASEC," offers Foulc.

"We also implement strict rules regarding the sponsor-child relationship. We do not let our families ask directly for money and things from the French sponsor." Letter-writing between the child and his/her sponsor is a regular activity. The SCO sends sponsors a letter at the start of the school year, mid-year updates, Christmas cards made at the center, and a year-end report (the children's report cards and ASEC's annual report).

At one time, a class of French children sponsored 10 ASEC children. Sometimes these children would communicate through overseas calls, with the ASEC staff acting as mediator. "We exhausted all possibilities for sponsorship—whether individuals, groups, or organizations sponsoring a child, or

groups of children, or the center." Foulc relates.

A scholarship standard has been set to motivate the students. A sixth grade student should have a grade average of at least 80 percent to get a high school scholarship.

AMA members have also sponsored ASEC's students through the years. The ASEC alumni of Bo. Obrero, for their part, have helped in the building and repairing of classroom walls and playgrounds, aside from sponsoring children. With the restructuring of the Alumni Association of ASEC (AAA), Bo.Obrero chapter, in December 1999, it has become easier to update the alumni and invite them to support the school.

"They have to do their share if they believe in the work of the school."

"Giving service to the community is in our blood because we were ASEC scholars from preparatory until grade six. Every year we had sponsors and friends who visited us, so we were reminded that some people have helped us to finish school. So when we grew up, we also wanted to do [the same] thing," says Foulc.

Sponsorships by the French NGO, AMA members, and ASEC alumni have enabled the school to survive without charging full tuition fees to its students. For almost 25 years, each family who



had a child enrolled in ASEC contributed only P50 a year. However, in 1994, ASEC started to socialize its fees. "We decided to [do this] since the families' incomes have increased and their living conditions have improved. But many families resisted because they think [the education provided by] our school is supposed to be free. Some parents moved their children to public schools, but after one to two years some families re-enrolled their children in ASEC because they realized the difference in our instruction. I think our curriculum is better than the government's," Foulc maintains.

ASEC currently has an annual budget of P2.3 million for its education program. Of this amount, the family's counterpart fund is 21 percent. "In 2000, our student population increased and hopefully it will increase further." Foulc adds that re-orienting the parents of ASEC's students to the socialized fees has been a challenge. "But we were consistent and determined that this will be a part of the parents' education. They have to do their share if they believe in the work of the school." ▀

Gustilo-Foulc, Heide. Interview by Melinda A. Bonga. Bo. Obrero, Iloilo City. 9 February 2000.





Case 7

EMMANUEL FOUNDATION FOR SPECIAL CHILDREN

Socializing pricing

When the baby of Dr. LQ¹, an Iloilo-based pediatrician, was diagnosed with Down's Syndrome, she did not know where to go for help. With her one month-old child, she went to Manila. It was a trip she describes as for the baby and for the mission. At the time, she wanted to put up a special school. But being a medical practitioner, she decided to start with a diagnostic center that could also offer medical, paramedical, counseling and support services.

Dr. LQ recalls, "My husband and I put together all the circumstances of our life—my profession, the level of our economic stability, our position in our community where we can influence [people] and start something." Citing the absence of support services in their community, she adds, "We wanted to help families in the same situation who would not know what to do."

The Emmanuel Center for Special Children opened in September 1992. After six months, Dr. LQ teamed up with a special education (SPED) teacher, and the center was able to offer special classes. At first, the center catered only to children with Down's Syndrome. Later on, children with other conditions—autism, cerebral palsy, and hearing impairment—were admitted to the center.

The center charged a minimal monthly fee, but it was sustained for six years by Dr. LQ's medical practice. She was idealistic in the beginning. "I presumed that if I provide something, the families will do their part," she says. "I thought that even without money, this could be done. If you had talked to me three years ago, perhaps you would be hearing nothing but complaints."

Maintaining the center became a problem, but limiting enrollment was not an option. Finally, Dr. LQ's SPED consultant advised her to turn the center into a foundation to be supported by the parents of the very children the center helped.

The parents were asked to invest and contribute to the maintenance of the Foundation. They agreed, and in 1998, the center became the Emmanuel Foundation for Special Children.

The Foundation has a five-member board composed of parents of the children enrolled in the special school. Most of them are also members of Rotary clubs and church groups in Iloilo, while others are engaged in various businesses.

The Foundation is staffed by 12 SPED teachers, six of whom were volunteers at the old center. Dr. LQ recalls



that as a private school, they were dependent on volunteers who, “even with no allowance, were very committed.”

At present, their teachers are receiving salaries that are not only competitive but commensurate to their educational attainment. Most of the fees paid by the students’ parents goes to teachers’ salaries—a total of around P80,000 a month.

“We’ve been functioning like a welfare agency. It can’t go on like that anymore.”

The Foundation has Manila-based volunteer-consultants assisting in the different programs free of charge. Dr. LQ considers the Foundation’s services unique in that they integrate functional, academic, and rehabilitation areas. The teacher also acts as a therapist. For children below six years old, stimulation is included in the rehabilitation package, while for those over six years old, the focus is on functional academics. The Foundation caters to children within five disability groups—Down’s Syndrome, autism, hearing impairment, cerebral palsy, and learning disabilities.

Dr. LQ realizes that the Foundation’s financial problems stem from the very fact that it serves different disability groups. She has, in fact been advised to focus on a specific group. Her response: “*Nasa probinsiya kami, ‘di puwedeng mag-specialize* (we

are in the province, we cannot afford to specialize). But the crux of the problem is just that—because we’re catering to so many needs, our resources are so little, and we [run the risk] of draining our resources.”

The Emmanuel Foundation has two sources of income—operating funds from monthly fees, and capital funds from annual membership fees and fund raising activities. The operating fund is around P120,000 a month computed at 40 children paying the full amount of P2,400 each, and 20 children paying a subsidized fee. Their capital fund amounts to P200,000 which comes from annual membership fees and fund raising activities. Of the total annual capital fund, an estimated 60 percent comes from the parents’ fund raising efforts (special events), 20 percent from individual donations and organizations, and 10 percent from the board members.

Special events organized by the parents of students enrolled in Emmanuel raise not only funds but awareness for the Foundation and its cause. A recent *belen* (nativity scene) presentation in a local department store produced roughly P40,000 and the commitment of the store owner to continue with the activity in the coming years. A Valentine’s Day event in 1998 raised P30,000. Occasional performances by the children themselves at Rotary Club events have raised P15,000 to P60,000, what Dr. LQ describes as *hulog ng langit* (blessings from heaven).

Capital expenses like school repairs and materials, teacher training,



seminars for caregivers, and plane fares for consultants are paid for by an annual membership fee of P1,200 to the Foundation. As per policy, the parents of every child enrolled in the school become members of the Foundation. In addition, they pay a tuition fee of P2,400 a month per child for the school's monthly operating expenses—salaries, bills, and materials. The estimated cost is pro-rated among their average enrollment.

The tuition fees cover the child's special education which focuses on functional living towards independence. According to Dr. LQ, the full cost of taking care of a special child cannot be estimated as each child is unique, and thus his/her needs vary.

Aside from this, Emmanuel's students incur other expenses. There are children who have to see the doctor every week. There are others who have to commute to school. Some children who come from faraway towns, such as Capiz, have to pay for their board and lodging during weekdays.

There have also been instances where children could not return to school because of medical problems and the Foundation had to forego collecting their tuition fees. Families who cannot pay the whole amount are required to pay 50 percent of the fees, to discourage a dole-out mentality. The Foundation plans to look for sponsors to pay for the monthly fees for these families. Those who cannot pay even the counterpart fund are referred to government facilities.

The board has adopted a strategy to control delinquent payment—for two months of non-payment, the SPED programs for the child will be stopped. Dr. LQ feels that parents become remiss in paying the fees because they know they can always plead or bargain with the Foundation. "It pains us to carry out the penalty. But we have so many children on the waiting list."

"The realities of replacing [non-paying] families with more responsible ones are very harsh but they have to be addressed—otherwise, there will come a time when the Foundation will no longer be viable." Dr. LQ asks, "Why is it [that] in a regular school, a child cannot take an exam if his/her tuition was not yet paid? Why can't we do it here, when in reality we are a school?"

Dr. LQ laments the fact that the education of children with special needs is not a government priority, saying, "We've been functioning like a welfare agency. It can't go on like that anymore. Otherwise, we should have been a government agency receiving subsidies."

Leniency with the families reached a point that the very existence of the Foundation was already threatened. "We have only so much and we can only handle this number of students. If enrollment increases, [we] have to hire more teachers to maintain the standard of service."

Dr. LQ adds, "We have to think of the time when we are not here



anymore. We need to look at the future.” The Foundation is still in its early stages, and she wants to ensure that they do things right from the beginning.

The board members are now actively mapping out their plans for the next five years, considering staff development and physical planning. The Foundation looks forward to having its own building to establish an identity and to lessen expenses in monthly rentals.

Recently, the Emmanuel Foundation got the commitment of the First

Lady to assist with the construction of a school building. Both the Rotary Club of Iloilo, headed by a parent-member of the Foundation, and the local government of Iloilo will help acquire the land for the new school. ►

Notes

- 1 Respondent requested anonymity.

Dr. LQ. Interview by Melinda A. Bonga. Iloilo City. 9 February 2000.





Case 8

INSTITUTE FOR STUDIES IN ASIAN CHURCH AND CULTURE

Moving towards professionalism

The Institute for Studies in Asian Church and Culture (ISACC) traces its beginnings to the late 1960s, when the First Quarter Storm was brewing. At the University of the Philippines–Diliman, a group of student activists, led by Melba Maggay, converted to the Christian faith. They decided that a faith-based community of people should advocate social justice.

ISACC was formed in 1979 with the support of an American institution, Partnership in Mission. It is presently engaged in various activities—training and research, publications, creative media, and radio editorials. The institute is involved in direct grassroots development where local communities are organized into a cohesive whole, enhancing their capability to determine their own development under God’s design. It has also established the Mustard Seed Community for those who wish to deepen and grow in their perspective and faith, and for pastors, Christian workers, and other professionals who wish to rest and reflect in more silence with fellow believers.

For its first year, ISACC was supported by Partnership in Mission. Maggay recalls, “It was not difficult, money-wise. *Marami kaming pera noon* (we had a lot of money before).”

However, after a year of financial support, funding for ISACC was cut off unexpectedly when Partnership in Mission’s own funding was withdrawn.

Maggay was determined to make ISACC survive even without American money. From 1981 to 1986, ISACC subsisted on “tent-making” activities, alluding to the biblical practice of St. Paul supporting himself as a preacher by his tent-making. ISACC has had many creative media people among its members so they got media projects. “Media projects sustained ISACC in the early years,” Maggay states.

“We got the media projects through referrals and the recommendations of our friends. This is the advantage of churches—there is brotherhood. They have many contracts, and some were even international,” she adds.

ISACC’s survival during the early years was due to the generosity and volunteerism of people. Maggay recalls, “We survived with the help of highly gifted people. They were very generous (with) their training and professional

“People will come to us because we are good at what we do and we do it with integrity.”



service. We had very little money but the volunteerism was very strong during the early years. In the early 1980s we had only five people but there were many volunteers and we mounted huge ventures like an art festival at the Cultural Center of the Philippines.”

ISACC was kept afloat through individual donations from some 50 to 60 friends in the academic and business community. Local individuals and corporations, international church-based organizations, and foundations from Germany have since contributed in various forms (financial and non-financial) to support the Institute’s activities. It is estimated that 80 percent of its annual fund comes from grants, and 20 percent comes from its own publication, training, research, and other services.

ISACC practices two-tiered pricing for its services, charging higher rates for big organizations and subsidizing smaller organizations and churches.

ISACC’s annual budget is P5 million—hardly enough for an organization whose employees and activities have been increasing in number. With the drying up of foreign grants, it is truly a challenging situation for the Institute. Maggay says, “It is important that ISACC is able to ‘break out of the old wineskin’ for it to be able to attain sustainability in funding. This would mean veering away from the model of scarcity and raising funds from grants and dona-

tions to doing work that will be funded because it is good.”

In January 2000, Maggay assumed the position of chief executive officer besides being president of ISACC, after almost 10 years of absence in the leadership. She called for a reassessment of ISACC’s values and aspirations.

ISACC was previously guided by their mission: “To stimulate and support the Asian Church, in particular the Filipino Church, in her effort to give a clear biblical witness to faith in Christ by means of education and development work to the end that the Gospel may be more rooted in the Filipino context, lived and communicated more authentically, joyously and winsomely by a people whose individual and corporate life demonstrates the power and presence of God’s Kingdom.”

A new mission was formulated in February 2000: “To creatively witness to the Lordship of Jesus in all of life by penetrating culture with the values of the Kingdom and engaging the powers towards social transformation.”

Maggay observes, “For as long as we cannot market what we do, ISACC cannot survive. ISACC is unique because it has tremendous technical skills that can easily be mainstreamed. We have highly committed people who at the same time have marketable skills.”

The Institute has moved from volunteerism to professionalism, and the original staff of five in the early years has grown to 30 presently.



“[The situation] is more manageable and we are moving. [The staff] are excited because they are going to earn their own money. We’ve set our financial policies—same salary standard, and having an equity fund where everybody contributes. So they will help each other and everybody gets fed,” Maggay concludes.

Presently, ISACC is moving towards having self-sustaining sub-organizations in the areas of

development, media, publication, research, and training. It is hoped that these organizations will become more and more independent in the future, having their own income-generating projects.

The Institute also aims to decentralize operations, so that each organization independently develops its own internal policies and plans. This is part of the vision for a new ISACC, to be called the ISACC Group of Ministries.

ISACC’s Services

1. Training-Seminars

- Gospel, Culture and the Filipino Church
- Cross-Cultural Orientation Seminar
- Basic Christian Writers’ Seminar
- Discipling the Mind Seminar (How to think biblically in the Marketplace)
- Obra-Maestra Art Seminar
- Hasik-Unlad Training on Wholistic Development for Local Churches

2. Publications

- PATMOS, a tri-annual journal magazine
- Books, monographs, and occasional papers on culture and social transformation

3. Audio-visual shows

- Filipino Religious Beliefs
- Rainbow of God’s Care, a series of AV shows on development
- Hasik-Unlad, a series of video shows in Pilipino on Development

4. Creative Media

- Compilation of street theater scripts for use of churches in outdoor evangelism
- Multi-image evangelistic show
- Compilation of original Filipino hymns

5. Research

- Kultura at Pananampalataya
- 100 Years of Protestantism
- Value Education in Homeroom Activities of Filipino Schoolchildren

6. Public Fora, *Kapihan*, Round Table discussions on current national issues

- Occasional papers and position papers on national issues from a biblical perspective



Aside from organizational re-engineering, the Institute's objectives for 1999 to 2005 include building a stronger and wider donor base of friends and church organizations, and doing development consultancy work. There are also plans to target corporate and business entities as clients—to go mainstream with their professional services.

Maggay says, "We are developing our services so we can best market our skills. We are doing this for long-term sustainability. People will come to us

because we are good at what we do and we do it with integrity, and they [will] pay us for it. So we [will be] able to do our work with dignity and not [have to] always ask funding agencies for grants."

ISACC looks forward to the time when it will be earning income from its professional services to support its other activities. ▀

Maggay, Melba. Interview by Melinda A. Bonga. 1999 and 2000.





Case 9

KALIWAT THEATRE COLLECTIVE, INC.

Valuing identity

The people behind the Kaliwat Theatre Collective consider themselves collectors of stories—stories of the *lumad* or indigenous people living in Mindanao and of their land.

Kaliwat is a cultural organization based in Davao City, Mindanao, engaged in cultural productions, promotional, and advocacy work for the *lumad*. It has set up linkages with other theater and cultural groups for the training of artists, trainers, community organizers, and researchers.

When Kaliwat was organized in 1988, it identified as its mission the “defining and popularizing [of] a liberating Mindanaoan dramaturgy that recognizes and respects the diversity of cultures in the island, towards enriching a national Filipino [sic] culture, which evolves with and for the people, and instills pride among the indigenous and indigenized Filipinos/Filipinas.”

Among its goals are to innovate from and popularize the Mindanaoan cultural traditions through the production and dissemination of theatrical pieces that are drawn from contemporary issues, local history, and folklore materials of Mindanao; to strengthen and expand the linkage with communities and organizations, local, regional, national, and interna-

tional; to further enhance the people’s movement for creativity and cultural action; to conduct advocacy work for policy development within, between and among communities and organization in the local, national, and international levels; to conduct community base cultural action programs with emphasis on participatory approaches in building and strengthening of local support structures for programs in culture and development; and to support the indigenous people’s assertion and claims for ancestral domain and participate in inter-organizational efforts for the recognition of indigenous territories as cultural sanctuaries.

It has four key programs:

1. Cultural Action in the Grassroots—to enhance the cultural assertion of people and reinforce their ongoing efforts towards building a popular movement for culture and development, this program shall popularize, refine, and synthesize the pedagogy in cultural action work within the basal communities.

*“We come from various places
but what unites us is our race.”*



2. Dramaturgy and Theater Productions—to package the outputs and stories drawn from the cultural action experiences into exciting theater productions that are made available for theater seasons and performance tours.
3. Exchange and Linkages—to substantiate the development of popular education pedagogy and dramaturgy by accessing other experiences and shared praxis drawn from a variety of contexts. This program facilitates the collaborative efforts of individuals, groups, and communities that are designed to strengthen their capacities and/or generate resources for cultural action work.
4. Generation and Management of Cultural Resources—to strategize the long-term resource generation scheme and chart a regular source of resources and fund for Kaliwat and its partner communities. It shall also help formulate working policies and guidelines for a viable and functioning cultural enterprise.

Kaliwat was formed by a small group of Mindanaoan theater artists and cultural workers from the Mindanao Community Theater Network (MCTN) secretariat. Richard Belar, Kaliwat's program director, recalls that as members of the MCTN secretariat, they were tasked to document cultural events and cultural productions, and coordinate workshops and trainings among the members of the

network. This work afforded them the opportunity to visit the different communities of indigenous people in Mindanao.

"When our group went to Matalam, Cotabato, we stumbled on to a community rich in stories. We felt that it would be *sayang* (a loss) if the stories just remained there. We thought that it was a good idea to share the stories with other communities. So aside from doing secretariat work for MCTN, we produced performance pieces based on the stories we gathered," Belar relates.

During that time, the monthly Davao Forum was meeting to discuss issues like ecology, Third World debts, and military bases. "We became the official theater group that performed to wrap up the issues at each forum." The MCTN secretariat was then receiving support for their research, aside from generating a small income from performances and trainings. "Our group was earning around P500 a performance. We solicited donations from our friends but what we received was not that much," Belar explains.

The period from 1986, with the many changes taking place in the country after the EDSA Revolution, was a busy time for the MCTN. Different fora, training activities, and cultural productions were taking place almost monthly. It was at this time that the group decided to organize Kaliwat.

"Kaliwat was formed in 1988 in transition but we still worked for MCTN. We were in demand so we survived,"



says Belar. But in the group's early years, the members had to pool their individual resources together to come up with a group fund. "We were lucky if we had P1,000 a month."

From 1988 to 1989, Kaliwat developed a cultural production which toured in five areas of Mindanao. The touring production involved a minimalist design. The group received P30,000 from the Bugkos National Network but Belar says, "We did not want to spend so much for stage props and costumes. We borrowed and begged for materials. We could not afford to buy."

At this time, Kaliwat was contacted by a group of artists, writers and directors from Adelaide, Australia who wanted to interact with Mindanaon artists because they saw a similarity be-

tween Mindanao and Adelaide, both "being in the fringes," as Belar puts it. After the cultural exchange, the Australian group became one of Kaliwat's major donors. They organized a tour for Kaliwat in Australia in 1990.

Kaliwat received funding in 1991 from Oxfam, an NGO based in the United Kingdom engaged in social development work in the Philippines. Oxfam wanted a theater piece toured in the UK that would present its programs in the Philippines. The resulting production was shown in various communities in the Philippines and presented at the Cultural Center of the Philippines, before it was brought to the UK. Both the Manila and UK productions were funded.

After the UK production, Oxfam expressed interest in sustaining the

1998 Financial Data	
Operating revenues	970,000
Grants	
Foreign Grants	
Oxfam	1,700,000
Helvetas	400,000
Government Grants	
NCCA	434,900
Special Income	
CCP (tours)	460,000
FPE (yearly convention)	95,000
Centennial Celebration	96,000
Expenses	
Administration	882,000
Cultural Production	1,600,000
Parks (Sentrong Bayan/PTA Exhibit)	463,000
Institute (women's program)	330,000
Cultural promo/marketing	159,000



partnership and asked Kaliwat to submit a 3-year proposal for a cultural action program for the Manobos in Arakan Valley. "We researched on their history and what we gathered was made into a production," says Belar. Oxfam sustained Kaliwat's program and other area-based programs, but cut off funding for their Davao-based productions.

Funds for area-based programs came not only from Oxfam, but also from a grant from Helvetas Philippines, and from the National Commission on Culture and the Arts (NCCA). However, these groups no longer supported Kaliwat's cultural productions in Davao City. "The foreign donors considered that our productions could generate funds, so we focused our fund raising and marketing efforts [in Davao]."

Among the possible activities that Kaliwat has identified as income-generating activities are the following:

- ▶ January–performances during conventions
- ▶ February–Arts Month
- ▶ March–NGOs requesting training; Davao's Day
- ▶ April to May–Summer workshops
- ▶ June to July–performances in schools
- ▶ August–Davao's Kadayawan Festival
- ▶ September to October–conference/walk-in or a major production for 3 to 5 days target was different private schools; Tribal Filipino Month
- ▶ November to December–paid performances; Christmas celebration

Kaliwat's paid performances support their production component. Invitations to perform come from NGOs, hotels, and other tourism-related businesses. Fifty percent of the fees from these performances go to production expenses, and the rest constitutes their income.

Kaliwat has 16 people on its staff, some of whom are assigned to area-based projects, and others, to their production arm, taking care of props, equipment, lights, and sounds. "For the year 2000, we assigned a person to be in charge of marketing our major productions. We are planning to tour the major cities in Mindanao so we need to get sponsors from the business sector. We are targetting 12 donors/sponsors who will commit P30,000 each. We hope to have a capital outlay of P500,000 to sustain the production for one year. We need to earn P2 million in a year from the tour/tickets," Belar states.

"We arranged with local government units (LGUs) [for] our project to coincide with the festivals in Mindanao. We also sought the endorsement of the Department of Education, Culture and Sports (DECS) since our major market is the public schools. We need to ensure that there is a market for our production, so aside from selling the product, we have to do advocacy work," he adds.

Belar estimates that a production takes about three years to yield profits. "In 1994, our major production was *Oya, Arakan!* which was based on the stories told by the Manobo of Arakan.



It had a production cost of around P500,000 because we invited big artists like Joey Ayala and Lolita Carbon.”

Oya Arakan! was endorsed by the DECS and marketed to students. Tickets were sold at P30 each. “It was better to have cheaper tickets so we could sell them,” says Belar. “During the second year, we were already earning, and during its third year, we really earned a lot. Until now, there are still some groups like schools, parishes, women’s organizations, LGUs that request [that] the production be shown in their communities. The production went as far as Surigao. It was through word of mouth that our production was promoted.”

Kaliwat also put up minor productions like *Biyaya ng Buhay* and *Iisang Mundo*, which were part of their Theatre-in-Education Mobile Team, a component of the Mindanao Heritage and Arts Schools Development Program.

Kaliwat continues to immerse itself in the different indigenous communities of Mindanao which have proven to be a rich source of inspiration. Says Belar, “Why the term *kaliwat* (race)? Because we come from various places but what unites us is our race.” ▀

Belar, Richard and Liza Palarca. Interview by Melinda A. Bonga. Davao City. 14 March 2000.





Case 10

NEGROS CULTURAL FOUNDATION, INC.

Fund raising for art and culture

The dream of restoring Silay as the center of culture and arts in Negros—truly deserving of its fame as “The Paris of Negros”—led Agustin Montilla III, Lyn Gamboa, and Cristina Montelibano to establish the Negros Cultural Foundation, Inc. (NCF) in 1987. The Foundation embarked on two major projects: Balay Negrense (Negrense House) and the Negros Museum.

Balay Negrense aims to foster awareness of the artistic and cultural activities in peoples’ daily lives, to provide an alternative channel for creative expression, and to develop programs designed to tap the creative potentials of the people, especially the youth. Putting up Balay Negrense involved the restoration of the ancestral house of Don Victor Gaston in Silay City. With the donation of the ancestral house from the Gaston family, P5 million from the Philippine Tourism Authority (PTA), and furniture contributions made by private individuals, the house, built in 1898, was converted into a turn-of-the-century lifestyle museum.

The Negros Museum, on the other hand, claims as its mission “dedication to promoting and sustaining a deep understanding of local culture, history, artistic practice, and ecology, primarily among the children and youth of the

island of Negros, and also among peoples visiting various areas of the province.” It focuses on educating the youth, assisting local artists, and preserving Negros history and culture.

The Negros Museum was established in the former Provincial Capitol Building in Bacolod City, and entailed partnerships with government, universities, artists, individuals, corporations, and organizations. Among these organizations are:

- ▶ the University of St. La Salle, which has partially funded research and has lent the Foundation one of its professors to become the Museum’s first curator;
- ▶ local government units who have assisted the foundation in procuring items and information for the archives;
- ▶ Black Artists of Asia, Association of Artists of Bacolod, and local artists and artisans who are commissioned to do the different exhibits housed in the museum; and
- ▶ private individuals, corporations, and organizations, who understand that having a museum for the province is essential and beneficial to both present and future generations of Negrenses.



To tell the story of Negros' history and culture, the museum makes use of original contemporary artwork as well as quality reproductions. The museum's lobby is often used as a venue for cultural activities, such as plays and concerts. A gallery on the third floor is open to local artists and artisans to sell their work. A souvenir and coffee shop are being built.

The cost of maintaining the two museums forms the bulk of NCF's monthly operational expenses. Aside from this, they have to pay two museum directors and the museums' staff. The provincial government has a commitment of P25,000 a month for the museums' operations, but a government ruling prohibits the use of these funds for staff salaries. Raising funds is thus top priority for the board and museum development staff.

NCF President Lyn Gamboa and Executive Director Jenny Lizares have expressed the need for a professional marketing director whose main job will be to raise funds for the Foundation. According to them, they cannot offer a very high salary since the museums are not earning much. Lizares says, "How can you attract [the right person] if you cannot pay that well? How can you pay well if you don't earn that much?"

Balay Negrense subsists on earned income from entrance fees to the museum. Local Negrenses and tourists alike contribute to the fund raising efforts of NCF whenever they

Despite the fact that not all projects earn much, these are ways in which they have achieved their mission while cultivating relationships with art and culture patrons.

buy from the souvenir shop, which offers regional crafts such as woven baskets, ceramics, T-shirts, the famous Silay delicacies, handmade paper, and art prints.

Help is also being solicited for the continuing restoration and maintenance of the Don Victor Gaston House. A Website has been set up at www.lasaltech.com/~rhgaston/balay to accept donations in any form. Some contributions have been non-financial, as when the local public school students helped by cutting grass and cleaning the walls of the Gaston House during its restoration.

The Negros Museum has taken a different approach—it raises funds through its educational programs. The Sponsor-a-Visit Program for Public Schools was launched in June 1997 and solicits donations through direct mail. The target amount of P500 enables 50 public school students to tour the museum for free, inclusive of their transportation. The response to this has been very positive, considering that P500 seems a small amount to give for the education of these children. Thank-



you letters and class pictures of the children are then sent to the donors.

Another educational program of the museum is the Summer Art Workshop for Children, already on its third year of implementation. From only P2,279 in 1998, the workshop generated P62,000 in 1999. The success of the program is attributed to the improvement of courses offered, involvement of more local artists, satisfied parents who were looking for activities to occupy their children with during summer, and support from sponsors who donated art materials among other things.

Not all of NCF's fund raising events have been successful. A single project can raise as much as P52,000 or as little as P1,450, as the Foundation experienced in 1998. Despite the fact that not all projects earn much, these are ways in which they have achieved their mission while cultivating relationships with art and culture patrons.

Fund raising has become part of the lives of the Foundation's board and staff. The president, vice president and the two museum directors (who are ex-officio board members) are currently involved in fund raising work, much of which entails personal visits to individuals or corporations. To supplement their efforts, Lizares intends to focus fund raising efforts in Manila. Plans of forming a Manila board—apart from the current eight-member board—are being firmed up.

Lizares notes that capital campaigns—soliciting for museum constructions and renovations, for example—funded by corporations and foundations are the easiest and most effective means of raising funds for the Foundation. According to her, these are better than small monthly activities which, despite the effort invested, do not ensure profit.

NCF's donor pyramid is characterized by the presence of

Cost and Benefit Analysis of Fund Raising Activities (1996-1999)				
Year	Event	Cost In pesos	Revenue In pesos	Net Income In pesos
1996	Noli Me Tangere Musical at La Salle Coliseum			250,000
1196	Villegas Jewelry and Painting Exhibit/Sale	1,301	57,000	55,699
1996	Pitoy Moreno – Phil. Costume Show	497,710	754,340	256,630
1996	Fourtissimo Concert	72,428	125,940	53,512
1997	Pangabuhi sa Uma – Prado Exhibit/Sale	2,000	12,000	10,000
1998	Fund Raisers	93,258	146,250	52,992
	Events	126,638	181,295	54,656
1999	Cecile Licad Concert	118,380	162,200	43,819



donors, repeat donors, and upgraded donors. This may be attributed to the personal touch—letters sent out by the Foundation, whether invitations or solicitation letters, are accompanied by personal notes. This approach has ensured financial contributions as well as good attendance in their events and activities.

All donors receive thank-you letters from NCF. Donors to the continuing restoration of the Don Victor Gaston House are given complimentary admission tickets to Balay Negrense and a 10 percent discount at the museum shop. At the Negros Museum, plaques list the names of all those who have contributed to the establishment of the museum. Galleries have also been named after those who

have donated sizeable amounts for the renovation of the building.

The NCF has been in existence for 13 years and continues to hope to be a catalyst in the revitalization of the arts and other cultural activities in the region. The Foundation continues to raise funds to support the two museums to achieve its mission of “promoting social understanding through the sharing of information on the history and culture of the province; and creating a hub around which a variety of livelihood and arts development efforts can gravitate and flourish.” ▀

Gamboa, Lyn, Jenny Lizares, and Lilibeth La'O.
Interview by Melinda A. Bonga. Bacolod
City. 10 February 2000.



8 | Managing Volunteers

THE CASES IN THIS CHAPTER demonstrate that volunteerism is cost effective. By enlisting the aid of volunteers from among students, professionals, and community workers, NPOs are able to expand their services without incurring high operational costs. This further enables them to make a greater impact in society.

The growth and sustainability of the organizations presented here can be linked to their leaders' efforts to nurture a strong sense of community among volunteers. Various tasks were accomplished out of a sense of camaraderie, a common purpose, similar interests, or the reciprocity of favors among each other.

This is part of their distinct character as non-profits. By nurturing volunteers, NPOs are able to develop people to be part of their mission, thus sharing the challenge of sustaining their organization. ►



Case 11

DAVAO JUBILEE FOUNDATION FOR THE REHABILITATION OF THE DISABLED, INC.

Building from within

Davao Jubilee is the social concern arm of the Conservative Baptist Association of the Philippines (CBAP). It started in 1986 as a “sheltered workshop” providing vocational skills training and livelihood opportunities in rattan handicrafts to 10 paraplegic youth and adults. The Cross Foundation Agency for the Rehabilitation of the Disabled (CFARD)—a Manila-based charitable organization engaged in the trading and marketing of handicrafts of small-scale producers all over the country—initiated the project with German funding. To manage the project in Davao, CFARD worked closely with a group of volunteer pastors, church leaders, and lay workers belonging to the Conservative Baptist Church. From 1986 to 1994, the project was under the auspices of CFARD. In 1996, CFARD turned over to Davao Jubilee Foundation the full responsibility of managing the projects.

Davao Jubilee’s vision is “a transformed society where individuals experience an abundant life in Christ.” Its mission is “to improve the spiritual, physical, economic and social condition of man for the advancement of God’s Kingdom on earth by adopting a wholistic approach to development.” Their goals are:

1. to promote the general welfare and

uplift the living conditions of the economically underprivileged or disadvantaged people, particularly the disabled, abandoned and neglected, through the extension of services such as eyework, prosthesis, vocational and/or agricultural training, research, education, management training, therapy, medical and psychological counseling;

2. to develop and promote self-help and self-management among communities, with special emphasis on the handicapped, by equipping such groups with the necessary skills, assets access and training; and
3. to cooperate with CBAP and other evangelical churches/groups, civic action groups, foundations, government agencies, and other institutions pursuing similar or complementary objectives.

In 1999, Davao Jubilee received a total of P1,414,302, 80 percent of which came from foreign grants, 12 percent from local income, and eight percent from local donations.

Davao Jubilee maintains four programs and services—the Vocational Training Workshop-Income Generating Project (IGP), Prosthesis-Making Workshop, Cataract and



Eyework Program, and Community-Based Rehabilitation (CBR).

Community-based approaches are adopted by most NGOs to have relevant and sustainable programs. The idea is to work with the community, identify its needs and problems, and then together with the people, come up with solutions to address them. The solutions take into account the community's resources, whether human or material.

As an officer from the Cristoffel Blinden Mission (CBM) put it, "Community-based approaches to the rehabilitation and reintegration of people with disabilities can create permanent partnerships at the grass roots level which make our work more cost-effective and relevant, and enable us to expand services in previously under-served areas."

Davao Jubilee went into CBR in 1990. The move was pushed by CFARD's

and CBM's joint thrust to reach out and serve more disabled persons. Evelyn Cabigon, the Foundation's project manager for the past seven years, was then a part-time volunteer secretary. She was among the first CBR workers to undergo training in Manila.

When she returned to Davao City after the training, she started the program. "We met with the barangay captains and introduced the concept because most people in Davao did not know about it. We explained that through CBR, we would help the community take care of its handicapped and cope with disability. It took us a long time," Cabigon recalls.

"When the health workers heard about us," she adds, "many of them were very interested in our training on disability—its causes and prevention, and how CBR works." They recruited volunteers from among these health workers, and

Sources of Revenue, 1999		
Sources	Revenue, in pesos	Percent
Foreign Grants/Donations		80
CBM	1,100,018	
Others	30,000	
Individual	5,535	
Local Donation		8
Prosthesis	68,100	
Patient counterpart (cataract program)	26,190	
Other	19,719	
Local Income		12
Vocational products	129,968	
Interest income	24,638	
Others	10,132	
(Jubilee Day, Christmas party)		



*Community-based approaches
are adopted by NGOs to have
relevant and sustainable
programs.*

after a four-day training session at the center, the volunteers were certified CBR local supervisors (LS).

LS are given a T-shirt and vest as their uniform. "It's very important in a community that our volunteers are known and identified. They will be introduced to the support-referral network composed of GOs and NGOs. Basically, they should feel [that they are] people with some authority in the community."

LS work is purely voluntary—as such, they do not receive any compensation. Cabigon says, "Contrary to the concept of volunteerism, many LS expected some honoraria." They are, however, provided with transport fares and food for meetings or during quarterly outings, aside from the uniforms they receive each year. There is also a small cash incentive awarded each quarter to three of the best LS.

Many volunteers have dropped out since the program started, but each year a new batch comes in. Some volunteers drop out because of conflicts in time and responsibility. Others leave to find paying jobs.

In the past nine years, seven training sessions have been conducted, with

20 to 25 LS participants for each session. When these sessions started, Davao Jubilee had four trained rehabilitation worker-trainers conducting free training sessions for the LS. The four rehabilitation workers were deployed in the barangays, each leading a team of two field workers and a volunteer LS. Together, the team worked with disabled people in their homes, providing home-based therapy, and training families to cope and care for the disabled.

Even with the challenges of CBR work, Davao Jubilee considers this a turning point for their work with disabled persons, paving the way for a more holistic rehabilitation. From 1986 to 1989, the Foundation was able to help some 24 disabled persons each year as a sheltered workshop. By 1999, the Foundation had assisted a total of 1,173 people.

Cabigon attributes this growth to CBR: "With CBR, we grew tremendously because of networking and we became known to the communities. With this approach, we cannot stand alone, because we have to find volunteers in the communities, and doctors and hospitals to help."

Davao Jubilee's board is made up of five members, all leaders of CBAP churches, who have been active since the Foundation started. They act as advisers on administrative, legal, and spiritual matters. They also actively campaign for support for Davao Jubilee.

Twelve project workers run workshops and conduct CBR and eyework



programs. There are only three administrative workers—a cashier-secretary, a bookkeeper, and Cabigon, the project manager.

Aside from her office duties, Cabigon has recently been tasked to raise funds for the organization—a seemingly difficult job, considering that she has always taken for fact the lack of funds. However, she is quick to say: “Fund raising is not only about money but resource mobilization and appropriation.”

The CBAP churches—there are five in Davao City—have been very supportive. “Our board members are from different CBAP churches. They know what our needs are and they talk with their congregation about our projects. They are the ones who ask for funds,” Cabigon relates. At first, the churches would give once or twice a year. “*Maliit lang pero* regular (they give in small amounts, but regularly). They also support us through prayers.”

Through their board members, the Foundation eventually asked the churches to commit one Sunday—called Jubilee Day—to their cause. Cabigon explains, “It is like Mission Sunday which is done once a year. We go to the church and help conduct the worship service. We bring some of our clients to share their testimonies. Then we ask the church for a special offering.”

She continues, “In January 2000, we started [Jubilee Day]. We introduced our organization and challenged

the church to support the work because this is the ministry or the work of the church.” By September 2000, Davao Jubilee had visited three churches and raised around P4,200 from the visits.

They also asked the churches to identify families within their congregation who have persons with disabilities. “We did not want [to] overlook our own members. Most of our patients and clients are Catholics, but we do not mind this.”

In facing the challenges of helping the disabled, Davao Jubilee has involved not only CBAP churches, or churches in general, but other NGOs as well. These groups help implement the Foundation’s programs.

For example, Davao Jubilee teamed up with the Lions Club to conduct a Vitamin A drive with the help of barangay health workers. Another example is a Davao-based NGO, the Mabuhay Deseret Foundation. Davao Jubilee complements their program on cataract operations by providing the needed staff and medical supplies.

Davao Jubilee has also coordinated with other CBM-funded organizations—the Our Lady of Victory and the UCCP Social Concern Foundation, Inc. According to Cabigon, they pool resources to implement common programs. For the past three years, for instance, Davao Jubilee has been involved in UCCP’s Operation Smile program.

Davao Jubilee is also part of the Davao City Council for the Welfare of



Disabled Persons composed of various GOs and NGOs that meet once a month to talk about programs for the disabled. It is through this council that Cabigon is updated on rehabilitation services and is able to establish ties with prospective donors and funding agencies.

Cabigon cites an instance in which Davao Jubilee received assistance through this agency. “[When] our prosthesis program started in 1993, a politician coursed his P10,000 donation through the government’s Regional Council for the Welfare of

the Disabled Person (which has links with the Davao Council). Aside from cash, we also received in-kind donations like wheelchairs and other rehabilitative devices.’

The Foundation has also worked with the DSWD–City Social Development Services Office. “The DSWD assisted us through their social aid mobilization which amounted to P1,500 per case. In addition, the local government provided us airfare when I and the technician went to Manila for training,” Cabigon says.

Total Number of Beneficiaries, 1986 to 1999					
Kinds of Disability	Surgery	Rehabilitation	Training and Employment	Education	Prosthetics and Orthotics
Visual impairment	1,142	21	14		
Hearing impairment		31	1		
Mentally retarded		82			
Physically handicapped	14	489	76	4	61
Cerebral palsy/ meningitis/ hydrocephalus, etc.		112			
Fits		22			
Mute/ Speech problem		10			
Multiple handicapped		6			
No disability and medical problem	17		1		
Total	1,173	782	131	4	61



During Disability Week, Davao Jubilee had the opportunity to inform the public about their programs on the radio and on television. As a result of these media plugs, some people visited their center and bought products from their workshop.

One of Davao Jubilee's consistent donors is the Alumni of Philippine Women's Association. This group has been giving P5,000 a year for the past three years. The Foundation has also received donations from the staff's personal friends. "Individual donors were coming from different religious denominations," Cabigon says. "In 1996 we started counting the donors and we had around 30 donors. We kept a donor register to keep track."

During the last quarter of 1999, they sent out letters of solicitation to 10 business establishments and 20 churches nationwide. They were aiming for a minimum pledge of P5,000. Their board members provided the names of business contacts, while Cabigon identified the names of churches. Some letters were sent personally by a board member. Cabigon recalls, "Only one responded out of the 30 letters. I think we did not receive from the churches [in] Manila because they did not know us or the Davao Jubilee. However, we are planning to repeat this activity [and have] our board members personally deliver the letters."

She continues, "Our great need is sustain staff salaries and administrative costs since it is easier to find sponsors for patients and for direct support services. For the next five years, our goal is to grow in terms of areas and the people we serve through community organizing. We would like to develop new partnerships and increase our local funding."

To face these challenges, the Foundation is conducting a Jubilee Membership Campaign. The idea is to recruit 1,000 lifetime members in 5 years who will contribute P1,000 each. The amount that will be raised will go into their trust fund.

Says Cabigon, "The rationale for this campaign is that some professionals would like to build a track record [as] members of an organization. Others would need credentials when they seek elective positions. Others would qualify for our services once they became our members."

Davao Jubilee's future plans consist of preparation of project proposals for funding agencies abroad. There are also plans to have more joint undertakings or agreements with the LGUs and NGOs in implementing their programs. ■

Cabigon, Evelyn. Interview by Melinda A. Bonga. Davao City. 14 March 2000.





Case 12

EMERGENCY RESCUE UNIT FOUNDATION, INC.

Training volunteers

The Emergency Rescue Unit of Mandaue City, Cebu, was organized by then Mayor Demetrio M. Cortes to provide emergency medical and rescue services to the city's residents. The unit was disbanded in 1986, but realizing the need for emergency medical and rescue services, members of the defunct group and some civic-spirited citizens decided to continue providing efficient and effective rescue and emergency medical services (EMS) to the residents of Metro Cebu. The Emergency Rescue Unit Foundation (ERUF) was thus formed in 1988.

ERUF started with less than 60 members, including 13 of the displaced paramedics. There was very little cash available. Equipment and vehicles were either donations or restored from salvaged junk or scrap materials. Work done by the paramedics during the early months was purely on a voluntary basis—nobody received monetary compensation.

Herminio C. Cortes, the current operations director and a former vol-

unteer of the Mandaue Fire Department enthuses, "I am really sold on the EMS program. For us, saving lives is not an accomplishment—it is a way of life. It also prepares oneself for disasters."

Cortes recalls ERUF's early years: "Then, we felt that our country's ambulance service was like a funeral hearse service. We did not have standard equipment and we lacked proper training. So we had to pattern our program after those in the United States which have been found to work. Initially, we tried asking for help from local doctors but no one was willing to help—probably because they did not understand the concept and most of them were afraid that they might be creating quack doctors."

Fortunately, Cortes met some young doctors who were more open-minded and willing to help. There were around 20 to 25 of them with different specialties who came together and volunteered with the Foundation, conducting EMS trainings for free.

ERUF saves and mitigates loss of lives and properties against accidents and calamities through the setting of a nationwide paramedic network that competently provides emergency medical, rescue, and pre-hospital care, rehabilitation services, as well as training programs that can effectively respond to the needs of the community.



According to Cortes, it was a very successful program. “Half of the first group of trainees were pirated by private companies right away. This created some problems [for us] but at least we also knew that we were doing something good for those volunteers.”

The doctors have become ERUF’s medical advisors, assisting in training programs and monitoring the paramedics to make sure that they do their work according to set parameters—such as when to do intervention during cardiopulmonary resuscitation, or when to give medication. They also evaluate the volunteers’ performance to see whether they were doing the right thing in assessing patients’ conditions and helping them. “We have to remember that there is no law that governs and protects emergency medical treatment (EMT) in our country,” Cortes explains. “The ‘legality’ of doing intervention work in emergencies is a big question due to lack of corresponding laws on EMS in our country.”

After two years of operation, hospitals began to acknowledge ERUF’s quality emergency medical service. “Initially, it was very difficult considering that we did not have money [and] equipment, and our only assets were people. But with God’s blessing we [managed to] overcome all our problems and [gain] acceptance in the community,” Cortes states.

In its early stages, ERUF was spending around P200,000 a year. Currently, its annual spending is around P5 million. Of this amount,

P4 million is subsidized by the city government. “The rest is from our earnings,” Cortes declares. Raising [an] income of about P1.2 million a year is quite something.”

In 1991, ERUF received an ambulance from the Netherlands with a corresponding subsidy of P1 million. The Foundation has since acquired modern equipment and vehicles including fully equipped trauma vans, fire trucks, communications equipment, search and rescue apparatus, and nine ambulances based in different strategic locations in Metro Cebu.

“I would say that our most important asset is our people.”

ERUF now has three operating centers—two in Cebu City and one in Lapulapu City—conducting emergency medical services, rescue operations, medical back-up, safety promotion and disaster preparedness seminars, and training.

In 1999, ERUF’s revenues came largely from subsidies from Cebu City (58 percent) and Lapulapu City (19 percent). Ambulance services for a total of almost 4,000 patients accounted for 14 percent of their income, while the rest came from membership dues, donations, and paid lectures. On the other hand, the bulk of disbursements were for operational (78 percent) and administrative (14 percent) expenses,



with acquisitions accounting for only three percent of the total.

Cortes compares ERUF’s fund raising to an orchestra, “with the members playing by ear.” He continues, “Eventually, the board took over. Now, ERUF is getting assistance from groups based in Australia, the United States, and Great Britain to put up a training center to be based in Cebu.”

Cortes adds, “I wanted to raise funds for this training center. But as it is, I feel I do not know how to do it. There were some who were saying that there is donor fatigue. Even our members don’t want to sell tickets anymore. I told them we have to look for other means.”

ERUF has formal arrangements with the cities of Cebu and Lapulapu to provide free emergency medical services to its residents in exchange for a subsidy. Cortes says, “Depending on government subsidy is not very ideal but this is the best there is for the moment in order to provide quality emergency medical service to the

community.” He stresses that Cebu City, which used to provide 70 percent of their income, now gives only 58 percent.

“Our only advantage is that we have proven ourselves not only to them but to the whole community, that we have operated professionally. This we gained after so many hours of responding to rescues, emergencies and major disasters,” Cortes elaborates. “So more or less the city is helping us, but the city also gets something from us that is very important.”

The emergency rescue work is handled by two shifts of paramedics on duty 24 hours a day at its main headquarters in the Cebu Medical Society compound in Banilad, Cebu City, and at sub-stations at the Cebu City Sports Complex and Lapulapu City. To augment the manpower requirements of ERUF, there are over a hundred volunteers who have been trained for several hundred hours on a broad range of subjects in EMT. The training of EMT volunteers includes physical condition-

Classification of ERUF Membership	
Members	Number
Full-time paramedics	32
Paramedic volunteers	152
Operations personnel	10
Communication personnel	26
Lawyers	6
Medical Doctors	60
(Board certified and specialists in the following fields: Orthopedic surgery, Cardiology, Pulmonology, Gastroenterology, Pediatrics, Surgery, Nephrology, Ophthalmology, OB-gynecology, Radiology, Urology, Psychiatry, and Neurosurgery)	



ing and lectures by the members of the Medical Advisory Council and other experts in the field of rescue operations. This takes about six months and continues every weekend thereafter. To become a full-fledged paramedic takes around two years.

To qualify for EMT training, ap-

plicants are required to attend a first aid course. They must then pass a one-month Basic Fire Fighting Course. “However, often times, our training [is] just used as a stepping stone for some of our volunteers for employment opportunities. We knew they were going to work with other

Stories of ERUF’s Rescue Operations

When the Ormoc disaster occurred, we were the first to respond with all our disaster teams and supplies. The group was composed of doctors, nurses, and SAR Teams. We also set up a communication network that facilitated relief and public service for the persons in the locality. During those times, we brought 15 tons of food and 5 tons of medicines. That’s one of the things that Cebu can be proud of.

An advance team of communications and SAR specialists went with the PAF at the initial stage. The second batch of responders was supposed to be only 15 people but we ended up [with] 45 in the group since there were so many eager doctors and nurses who just joined us in the boat. This situation really gave us a problem since our food supplies and utensils were only good for 15.

Those non-volunteers and non-ERUF members who went to Ormoc were not equipped with basic supplies like sleeping bags and utensils—we therefore had to share our supplies with them. Furthermore, we did not have any transport and we had to walk during the whole nine days that we were at Ormoc.

During disasters, we can sustain [operations] for one week without outside help. It will take us five hours to mobilize for dispatch to other regions in our country. We also always bring our own shelter, food, disaster supplies, and equipment because we do not want to burden the officials in the disaster area to supply us during the operation.

Modesty aside, if there is a disaster they will always think of us during those moments. Though we are just a small group, we have the capability to respond. In fact, during the visit of Pope John Paul II, the DOH asked me to go to Manila for a meeting but fortunately we were already in Manila to provide medical back-up for the 5,000-person Cebu contingent. During the meeting, the people in Manila could not believe that we brought along two ambulances and one supply vehicle with enough medical supplies to service 500 trauma victims.

Herminio C. Cortes, from an interview by Melinda A. Bonga.



companies after their training. [When they mention] in their application forms that they were trained by ERUF, it is a big advantage, especially if you are a nurse [with] special skills in responding to emergencies.”

“I would say that our most important asset is our people,” says Cortes. “We invited volunteers by advertising in the local newspapers. We also announce our request through the radio and television.”

He continues, “When we started,

we recruited [volunteers] among the out-of-school youths because we felt that they can do something useful, and become better citizens.” Now, however, Cortes would like people to stay with them longer, getting volunteers among jobless high school graduates. “We will encourage them to finish a college course and try to help them get a job.” ►

Cortes, Herminio. Interview by Melinda A. Bonga. 1999 and 2000.





Case 13

PROJECT LUKE CHRISTIAN HEALING MINISTRIES, INC.

Cultivating volunteers

Project Luke started with a group of volunteer doctors engaged in various surgical missions in the Cordillera Region, especially in Bontoc, Mt. Province. In time, the doctors focused on a Prevention of Blindness Program through a grant from the Christoffel Blinden Mission or Christian Blind Mission International (CBM) of Germany. Its first official mission was in Atok District Hospital, Benguet in 1986.

After the July 1990 earthquake, the Community-Based Rehabilitation Program for the visually impaired was opened. Activities in the succeeding years included coordination with the Department of Health (DOH) and other NGOs. Project Luke was registered with the Securities and Exchange Commission on June 17, 1986 and accredited by the Department of Social Welfare and Development (DSWD) on 6 January 1995.

Project Luke's vision is "a society where the common man's right to health is upheld; various health care services are accessible, available and affordable, and the Gospel is shared to bring well-being and wholeness." Its mission is "to serve as a channel for various health care services with a mandate to share the Good News." Their goals are:

1. to train community health workers enhance their knowledge, skills, and attitude on primary health care, especially on primary eye care;
2. to facilitate medical interventions and make eye operations accessible and affordable in areas where such services are either geographically inaccessible, or simply unaffordable to those who need them the most;
3. to rehabilitate the visually impaired through the Community-Based Rehabilitation Approach; and
4. to make the less fortunate know that they too are loved by God.

These are translated into the following Christian commitments: "Heal the sick say unto them, the kingdom of God is come nigh unto you," (Luke 10:9) and "The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the Good News is preached to the poor." (Mt. 11:5)

Project Luke's board of trustees consists of seven well-known and respected members of the community, all of whom are active with civic organizations in Baguio City. There are eight full-time personnel—three (a secre-



tary, cashier, and nurse) are office-based, while the rest do field work.

Based in Baguio City, Project Luke's mission areas are Baguio, Pangasinan, Nueva Ecija, La Union, Ilocos Sur, Ilocos Norte, and Isabela. The project went as far as Basilan, Palawan, Zamboanga, and Cagayan de Oro for some time, until they decided to concentrate on a particular place so the program would have more impact. "We wanted our partnership with people to be strengthened," Executive Director Florita Paragas explains.

Initially, funding for Project Luke's programs came mostly from CBM grants. Their equipment for cataract operations was also donated by CBM, with subsequent grants for its maintainance. A gradual decrease of funds in the past years, however, has pushed Project Luke to initiate ways to keep the project sustainable.

Paragas relates that they now require counterpart funding from the patients and the communities during their medical missions. "Patients give according to their ability—some give P250, while others P1,000. All funds are receipted. Then we get from this fund the expenses incurred by our medical

missions that cannot be shouldered by the office." She adds, "If our services are given as a 100 percent dole-out, we are stepping on the patients' dignity."

Patients are screened to assess their economic standing. "*Kasi kung puwedeng magpalibre, magpapalibre iyan* (if they know that they can avail of our services for free, then they will)," she says. The patients would have to shoulder expenses like their food, transportation, and laboratory costs, while Project Luke would offer the doctors' services and medicine. The patients would also be asked for donations. Paragas explains, "We [would tell them we] need donations so we could buy medicines for the next patients. It is worth explaining the idea of counterparting. All our patients in Baguio City have given counterpart."

Indigent patients are advised to go to the social welfare office with a solicitation letter for their barangays. If they belong to a religious fellowship, they would be asked to go to their pastors and have the church sponsor them. "Indirectly we are telling the communities that they have this responsibility to their members. The culture of giving is there," says Paragas. Patients are then encouraged to find other cataract patients in their community. She adds, "These people would share their blessings in their barangay and [bring] patients to us."

According to Paragas, a certain level of community support is needed to sustain Project Luke. Attaining this level entails much public relations

"Even if the donations are small, what is important is building the consciousness that they are partners in this cause."



Programs and Services of Project Luke

Preventive Health Care

1. Primary Health Care

- Training for Community Health Workers especially on Primary Health Care for the Eyes
- Screening of Eye Cases
- Vitamin A distribution for the prevention of malnutrition and blindness for the children
- Deafness Prevention Program
- Facilitate the construction of eater systems and waste disposal system in under serve communities

2. Curative Health Care

- Surgeries of indigent cataract, glaucoma and pterygium patients
- Referrals of other indigent surgical cases (e.g., cleft lip/palate cases)

3. Rehabilitation

- Community based rehabilitation for the visually impaired persons
- Training of community based rehabilitation workers for the blind persons
- Sign language
- Multi Disability community based rehabilitation

4. Christian Impact Program

- Distribution of Bibles and Christian literature
- Bible studies
- Values formation

work—whether it is called social marketing or simply selling the program. For a medical mission in Pangasinan, for instance, she wrote the mayors there and told them how their missions would benefit their constituents. The message was, “Let’s work together for blindness prevention. We cannot do it alone.” They approached municipal health officers, barangay officials, and churches for support.

Paragas recalls that at one point they had budget constraints for the

mission in Pangasinan. “It came through because the community, the Rotary Club, and the barangay officials sponsored the activity. The people appreciated the services because they participated in the process. They felt it was their own program and we just encouraged them. More doctors volunteered afterwards,” she relates.

“We concluded that the cataract program should be sustainable,” she continues. “Our role was to bring the equipment and medical supplies. The



rest was the communities' responsibility. The most important thing was to maintain the trust and respect of these people who supported us."

Before the actual medical mission is carried out, Project Luke holds training sessions on blindness prevention and primary eyecare. Initially, the training was free. Now they request that the LGUs provide things like the venue or food for the trainers and participants. "When they provide lunch or merienda, we would put [the LGU officials'] names on our training certificates. We make them guests of honor during the closing ceremonies and [tell] the participants that their mayor supported the activity. [The mayor should know] that this is good publicity," Paragas says.

They have also formed partnerships with government hospitals and health agencies. In exchange for the use of their facilities, Project Luke shares with them a portion of the patients' donations.

It is on the volunteer ophthalmologists, however, that the project relies most heavily. They have linked up with a number of ophthalmologists through one of their volunteer doctors who is a member of the Society of Ophthalmologists. "We asked for a list of ophthalmologists in our target areas. Then we wrote the doctors and explained the need of our foundation [for] their voluntary services. When they agreed, they would say which days they could offer charity work."

It was not always this easy. Paragas narrates, "In the beginning some ophthalmologists felt threatened by our medical mission. They said they were going to lose their patients, and we were going to kill their source of income. So we talked with the ophthalmologists in our project areas. We told them, 'The more you do charity work, the more the Lord will double your income. The patients that you have operated on will [spread the word] in their communities that you are a good doctor. People will go and line up in your clinic.'"

Project Luke's volunteer ophthalmologists have become well-known in their communities. In addition, with constant practice in cataract operation, they have become even more skillful. They can perform a cataract operation in 15 minutes when before it would take them 45.

Patients are encouraged to give P30 to P50 to the doctors as consultation fee. Paragas says, "People would understand and show their appreciation to the doctors. One time, a doctor brought us to his home and told us to capture ducks and chickens in his backyard. They were gifts from his patients."

Project Luke has enlisted the help of students taking up social work in St. Louis University (SLU) in Baguio City. As part of a course requirement, students work in the communities to practice the theories learned inside the classroom. Paragas, who is a school supervisor at SLU, handles the student



volunteers. SLU pays Project Luke a minimal affiliation fee—70 percent goes to the general fund and 30 percent goes to the person who supervises the students.

Paragas recalls a particular instance in which they got help from student volunteers. She enthuses, “The students were a big help to us. They had to work together with the group and with a community. They organized, coordinated, and mobilized resources in the community. We provided them the learning opportunity and they helped us in our work. They also conducted training on primary eye care and cataract screening. We just monitored them. It was a give-and-take relationship.”

She adds that the students also sometimes help source funds locally. “For [one of] our Christmas parties, the students helped in fund raising.”

Fund raising requires teamwork, stresses Paragas. She observes, “Most of the people here are fed up [with] solicitations or raffle tickets. We have

to think of other ways [to raise money].” They do not put up special events because it does not seem to be a feasible option.

“In fund raising, the credibility of the organization and persons working in the community are very important to us. So we are very careful. For example, if you are a social worker, it is crucial that in your own professional group, you are well respected and trusted. They will recommend you to others if they see you are giving good service to the community,” says Paragas.

She continues, “Some of the doctors who were helping us for years also help in fund raising. They get donations in cash or in kind from medical representatives. Even if the donations are small, what is important is building the consciousness that they are partners in this cause.” ■

Paragas, Florita. Interview by Melinda A. Bonga. Baguio City. 3 December 1999.





Case 14

REMEDIOS AIDS FOUNDATION, INC.

Fund raising for a difficult cause

The Remedios AIDS Foundation, Inc. (RAF) began in 1991 as a drop-in/resource center on Remedios Street, Malate providing information on HIV-AIDS. At that time, it was supported by the Academy for Education Development, a US-based donor agency supporting the Department of Health (DOH). The increasing incidence of HIV-AIDS in the country caused RAF to expand its services and by 1995, they were providing integrated reproductive health services to clients. In 1997, RAF put up a health clinic in Tondo, Manila.

The Foundation, along with its staff and board members, recently revised its thrust to reflect its broadening service scope. Its mission is “a society where all people, regardless of gender, age, sexual orientation, ethnicity, religion, or economic status have access to quality and reproductive health care and are able to exercise their sexual and reproductive rights.” Its vision is to provide “quality sexual and reproductive health information and direct services to people with popular focus on vulnerable individuals and communities affected by the HIV/AIDS pandemic.”

The Foundation identifies as its goals:

1. empowered individuals and communities practicing healthy

lifestyles and behavior through provision of quality sexual and reproductive health information, education and communication (IEC) programs; and direct services (clinical/medical); and

2. sustained, functional, and efficient organizational mechanisms that would respond to the needs of RAF.

For the past three years, RAF has chaired the HIV-AIDS Network Philippines (HAN), an umbrella organization of more than 40 local NGOs working on HIV-AIDS preventive efforts. It has also been instrumental in having the AIDS Bill passed in Congress. Republic Act 8504, or the AIDS Prevention and Control Act of 1998, was signed into law on February 13, 1998 by then President Fidel Ramos.

The work of the RAF is to educate communities about their vulnerability to HIV/AIDS in order for them to reduce their risks. Targeted are members of the gay community (“gay” being broadly defined as men who have sex with men), sex workers, and all those affected and infected by HIV-AIDS. To reach out to these groups, the Foundation has linked up with the following organizations:

- Gay Pinoy is a peer support group formed through the Internet Re-



lay Chat (IRC) channel with the same name. Its membership consists of Filipino gay men. It is one of the strongest supporters of the Foundation's advocacy and involves the Foundation in fund raising campaigns.

- The Youth Zone is a resource center for the youth based within the shopping mall complex of Tutuban Center. Their activities tackle adolescent health sexuality conducted through peer counseling, Internet chat room counseling services, group dynamics, seminars/training, and various outreach community missions.
- The Training Institute of RAF is the education arm of the Foundation. Various training modules on reproductive health are developed and used for seminars/workshops and training among their target groups. The Foundation has been recognized by the Professional Regulations Commission (PRC) for conducting educational activities among medical and paramedical professionals for purposes of licensure renewal. This makes RAF one of the lead institutions providing informational services in the field of reproductive health.
- The Clinica Remedios is an innovative community clinic based in Tondo, Manila. It was established with the support of the Australian Agency for International Development (AusAID) and serves the different health needs of the community, primarily the

freelance sex workers of Tondo. They offer various health-related educational services, reproductive health and family planning counseling, as well as direct clinical services such as basic medical/obstetrical/gynecological/surgical procedures, HIV-AIDS counseling and testing, and STD case management.

The Foundation provides the following services:

- Counseling—phone counseling, face-to-face counseling, Youth Zone chatroom—is conducted by a pool of 50 youth volunteers.
- Training is done through lectures, workshops, seminars, symposia, post-graduate courses, and annual conventions on sexual and reproductive health.
- Confidential and anonymous medical assistance is provided through Clinica Remedios and the Kalusugan@com clinics.

Funding for services was initially solicited by the board from their personal contacts. Over time, they began collecting fees for their services. At the Clinica Remedios and Kalusugan@com clinics, P30 is charged for every consultation. Medicines and laboratory examinations are charged under a socialized fee scheme. A one-hour lecture for companies costs P1,000, while the fee for schools and universities is P500. Two- or three-day seminar/training workshops on counseling or



reproductive health may go up to P10,000 to 25,000 depending on the scope of work done. For other arrangements, participants may pay P200 to P400 each. At the Youth Zone, there is a P20 per hour charge for Internet access.

The Foundation, however, is supported largely by donations and grants from both local and international sources. Information campaigns generate interest and appreciation for their cause both here and abroad. Their Web site at www.Remedios.com.ph links them to a network devoted to HIV-AIDS.

The Foundation must find the right partners.

International agencies are still the Foundation's main source of funds. Notable among the Foundation's international donors are the AusAID, Japan International Cooperation Agency (JICA), Japanese Embassy, Levi-Strauss and Company (USA), UNAIDS, United Nations Population Fund (UNFPA), Ford Foundation, and the World Health Organization (WHO). At present, 80 percent of their funds come from international agency partners. They support the Foundation because of the professional standards it maintains in keeping commitments. Transparency in funds usage assures donor agencies that whatever they give is channeled to the proper beneficiary.

Some 42 local partners—both government agencies and NGOs—also support the Foundation. A number of private companies have tapped the RAF to train their medical support staff. Whenever a local company helps the Foundation, however, it is usually in exchange for services. For example, the RAF was given business space at the Tutuban Center in exchange for a basic lecture series on HIV-AIDS for the shopping center's staff. Rent and other operational expenses were waived for RAF to implement the Youth Zone project. Advocacy activities are sometimes conducted with the help of the Tutuban Center.

The gay community supports the Foundation through fund raising activities—movie premieres, concerts, and plays—conducted by diversity@gay-pinoy. These activities benefit the Foundation financially while raising awareness for their cause.

The Foundation sees the need to market and promote its services more to achieve financial sustainability. Presently, however, there is no department or group within the Foundation whose sole task is to raise funds. The point person for fund raising activities, Nenet Ortega, is also the Foundation's clinic manager. She handles clinical service programs as well as advocacy and linkages with agencies. Other staff members need to be trained in marketing and performing tasks such as planning fund raising schemes and preparing project proposals.

The fact that the Philippines is a



predominantly Catholic country presents challenges for the Foundation. There is a stigma on their advocacy, HIV-AIDS, and on their target audience, which is made up of groups that are often marginalized in our society. The Foundation must find the right partners, as religious groups and conservative businesses maintain a conservative stand on issues such as condoms and sexuality—issues which are openly tackled by the Foundation.

Furthermore, most local companies feel that conducting training/workshops on HIV and AIDS competes with their productivity. “Most of the companies feel that it is not their priority need and they will never be affected by HIV/AIDS,” notes Dr. Jojo Secson, an obstetrician-

gynecologist and executive director of the Foundation.

Lastly, persons with HIV/AIDS find that people tend to exploit their suffering and refer to them as “victims.” An example of such exploitation is the sculpture “Pain” at the Fourth Asia Pacific Congress on AIDS in Manila. Persons with HIV/AIDS staged a protest rally in front of the sculpture and replaced it with a quilt sewn together by families of people with HIV. The quilt dramatized their sentiments in relation to HIV—love, care, struggle, pain—as expressed in their own terms. ▀

Secson, Jose Narciso Melchor, and Nenet Ortega. Interview by Melinda A. Bonga. 1999 and 2000.





Case 15

PARANUBLIUN-ANTIQUE

Rewarding volunteers

How do you promote the use of a traditional dialect? This is the challenge that faced Paranubliun-Antique when it embarked on a campaign to promote the use of Kinaray-a, the distinct dialect of Antique, Western Visayas.

For many years, Kinaray-a was not widely used in Antique because it was associated with the *sacadas* or sugarcane workers, and thus, with poverty. Most Antiqueños preferred to communicate in Hiligaynon (or Ilonggo), the lingua franca of most of the provinces in Western Visayas. “If I go to Iloilo, I speak in Ilonggo. If the Ilonggos come [to] Antique, they speak in Ilonggo, and we are forced to speak their dialect. I think we [Antiqueños] have an inferiority complex,” quips Florentino “Nonong” Egida, Paranubliun’s executive director.

The idea of reviving Kinaray-a was conceived by Norma Javellana, a training consultant of the Antique Integrated Area Development (ANIAD) and the Antique Federation of NGOs (AFON). Javellana, together with various artists of Antique, thought of tapping local artists to harness Antique’s cultural heritage and indigenous cultural expressions to complement the work of GOs and NGOs. The birth of Paranubliun-Antique in 1993 was the

offshoot of a strategic planning workshop facilitated by AFON under its Institutional Building Program assisted by the ANIAD Foundation.

Paranubliun became a legal entity in 1995. As an organization, it envisions “communities and groups that are creative, critical, self-sustaining, pro-nation, gender-fair, and actively involved in addressing development issues through the use of existing traditional and contemporary art forms and cultural expressions as media of change.”

Its objectives are to promote Kinaray-a art and culture, and to link cultural expressions to important development concerns. To achieve this, Paranubliun focuses on an art and culture movement based on education and on grassroots development. It has pushed for cultural activities in the province, like fiestas, to move towards development concerns. It has provided training, educational trips, and consultancy services to communities and groups. It has actively organized community-based cultural groups in Antique. In 1994, it embarked on an annual literary contest in Kinaray-a. It has also produced educational materials in Kinaray-a for children.

In 1997, Paranubliun set the following goals:



1. to have communities that are able to manage cultural events and mobilize resources in partnership with local governments, people's organizations (POs) and NGOs;
2. to see Kinaray-a mainstreamed in the development plan of NGOs, GOs, and POs; and
3. to sustain and institutionalize Paranubliun through a sustainable resource generation scheme.

After only three years of implementing the above programs, Paranubliun is beginning to see the fruits of their labor. Egida observes, "The Kinaray-a language is now becoming popular in our schools. There are more people using Kinaray-a during community programs. Even in literature, more poets are using the dialect."

He adds, "We now see organized communities [managing] their own cultural events that are linked to their development issues. Some people were trained in leadership skills and were able to link with the local government for support. We can say that we were able to conduct all the activities related to our objectives."

In Paranubliun's bid for mainstreaming Kinaray-a into the school system, they have developed educational materials in the dialect like coloring books, an epic book, and a compilation of poems. Some school supervisors appreciate the materials. Egida relates, however, that they have encountered problems with disseminating the materials. "We cannot push

[for] our materials [to] be used more widely because we cannot give them for free. Our Kinaray-a epic book even has an English translation because we wanted to sell it to a wider audience to generate income."

In 1999, their income from sales increased by around 30 percent. Out of their budget of P112,000 from January to August, P36,000 came from sales and fees from performances. Egida estimates that earned income from their children's publications and cassette tapes will fund 40 percent of their budget in the following years.

Paranubliun started operations mainly through volunteers—a handful of writers, visual artists, and art patrons from institutions and the religious sector. Javellana acted as the volunteer coordinator from 1993 to 1997, and as a major resource mobilizer with her husband. Together, they helped conceptualize activities for Paranubliun along with some volunteers and members of their Board of Trustees. From 1993 to 1995, Paranubliun subsisted on voluntary contributions from individual sponsors, and support from ANIAD.

Their first volunteers came from schools. Some were students who were involved in theater, while others were poets and writers in Kinaray-a. Javellana also found people in the barangays who were inclined to cultural activities and later volunteered in their cultural events.

Egida describes the volunteers as "come and go." At present, Paranubliun



has 15 to 20 “permanent” volunteers who join them in cultural events. Egida observes, however, that there is volunteer fatigue. “We felt [that] the artists whose skills were honed, aside from being volunteers, should be given remuneration.” Most volunteers were usually paid P50 for every theater performance plus snacks; skilled musicians, P200 a performance. Some volunteers also act as resource persons during workshops and are given recognition for their efforts; financially, however, they do not get much. Paranubliun tries to give the volunteer artists more. Egida says, “Right now we see a little satisfaction from them because we’re giving them bigger amounts compared to previous years.”

Volunteers continue to support Paranubliun’s efforts for many reasons. They enjoy the camaraderie, for one. Some see it as part of their commitment as artists. Others come for the fee, whatever it is—but Egida points out that this is not the main reason. “One of the bigger reasons is to hone and express their own artistic ability, like acting, scriptwriting, and poetry. For visual artists, Paranubliun is a means through which their artworks can be exhibited,” he says.

Paranubliun has been supported through the years by a number of entities in both the public and private sector, among these are:

- ▮ the Antique provincial government, which has been allotting an annual budget of P25,000 for Paranubliun since 1994.

- ▮ the Catholic Organization for Development Cooperation (CEBEMO)—an organization linked with the Catholic community in the Netherlands—was a regular donor for three years from 1995.
- ▮ the Children and Youth Foundation of the Philippines (CYFP) funded the improvement of their monitoring and information systems. In 1998, CYFP supported their culture and arts program for children and youth.
- ▮ the Coca-Cola Foundation financed one of Paranubliun’s publications, the first illustrated Kinaray-a epic. The book won an award from the Cultural Center of the Philippines (CCP).
- ▮ the National Commission on Culture and Arts (NCCA) supported them in the production of cassette tapes of Kinaray-a children’s songs for the children’s art festival in 1998. It also supported Paranubliun’s cultural festivals in Antique.

Paranubliun has put up cultural festivals in partnership with the municipal government. Although different from their usual grassroots organizing, Egida thinks that this linkage is better because it results in a higher turnout of participants from the barangays. “We are able to inject our purpose, [our] love for Kinaray-a. Aside from mounting a festival, we try to put meaning [into it]—it is a means to enhance our use of Kinaray-a.”



He continues, "Working for a cause like arts and culture is much more difficult in our poor communities. These barangays would have to prioritize economic activities before cultural performances. How could they perform if they are hungry? Now, if the initiative comes from the municipality (top to bottom approach), achieving our goals is not that difficult."

Egida says that the communities they deal with respond favorably to their work. "They know that nowadays we are unable to support our community activities. Most of them would feel sorry if we disband as a group. This [is the] sentiment of elementary schoolteachers who have realized the importance of the organization in establishing our identity," he adds.

Paranubliun's Board is composed of two local government officials, a teacher, artists, singers, and writers. The presence of the local government officials has made a big difference in the organization's operations, says Egida. "The influence of the Board's Chairman [has been] far reaching, even up to the provincial level. The provincial governor approved his request to increase our budget allotment for our administration. It increased from P38,000 to 50,000 a year.

Other contributions by board members are non-financial, as when they recruit volunteers. Egida furthers, "The role of the board is not just to source funds. They contribute their time, ideas, and talents in operational concerns and activities. Sometimes

they direct our plays. We are satisfied with our board. They are more than just a policy-making or direction-setting board. They are really involved in Paranubliun."

Despite the stiff competition for grants on the one hand and donor fatigue on the other, Paranubliun feels that grants from institutions supportive of their mandate are still the best sources of funds. In addition, they are trying to get more support from the provincial government.

In the meantime, they have come up with possible ways to sustain the organization financially while attracting a wider audience and more donors. One is to produce a total of 10 perfor-

"We felt that the artists whose skills were honed, aside from being volunteers, should be given remuneration."

mances a year—a combination of theater presentations and concerts featuring original Kinaray-a music. They also plan to publish more Kinaray-a books—in particular, a dictionary—and to sell them for profit.

Another possibility is to invite more members into the organization. Egida says, "While this is seen as one of the potent sources of funds, our experience shows that most of the existing members, mostly artists, are



themselves unable to chip in for the organization. Rather, [it is] they who [expect] to benefit from the monetary resources of Paranubliun.”

The organization also wants to offer art workshops for schoolchildren. “This could be another source of income for us,” Egida explains, adding, “Our long-term vision is to have a school for the arts. It’s going to be a school of living tradition.”

The United Nations Children’s Fund (UNICEF) is another possible funding source that they have linked up with in partnership with the provincial government. “We have submitted to them a P1.3 million proposal for a one-year plan which was for programs (e.g., production of cassette tape, a dictionary, and children’s festival), not for personnel services.” Commenting on the fact that agencies do not fund personnel services, Egida said, “It’s okay. The important thing is that we are still

here, even if we don’t receive salaries for some months.”

Paranubliun has a regular membership of 31 artists and patrons. Future plans for the organization include developing their skills in marketing their publications and performances. Egida stresses the importance of financial sustainability.

“Focusing too much on grants which do not come in as expected makes for low morale; thus [we] forget other strategies to sustain Paranubliun’s operations.”

He concludes, “We are still optimistic that things will get better, enthusiasm will again surge, and we would be able to summon all our forces towards creating a vibrant Paranubliun.” ■

Egida, Florentino. Interview by Melinda A. Bonga. Antique. 8 February 2000.



Afterword

IN CLOSING, the findings of this research have been found to support the key messages that Venture for Fund Raising has stood by since its inception in 1999.

Filipinos *do* give. We have always known this to be true in the smaller circles of our own family and friends, where we experience the giving or the asking—firsthand. But now the evidence in this book tells us that giving is not limited to our own small circles but is in fact something that binds Filipinos together. The *bayanihan* spirit of old is alive and well but has taken on a different form. Perhaps not all Filipinos have the opportunity to lift neighbor's houses anymore, but many have shown the willingness and the ability to uplift other people's lives.

NGOs play an important role in society and deserve support. The challenge is both for the giving public to exercise careful discernment and for the NGOs to take to the call of legitimacy, responsibility, accountability, and transparency. Demonstrating that they (NGOs) can be effective and efficient in working to fulfill their missions is now recognized as only half the battle. Communicating this good work to the public and giving them an opportunity to do or give their share completes the picture.

Improving the quality of life is *everybody's* business. Never should the interest of making people's lives better and addressing the problems and needs of our communities be left to the monopoly of a sector, a branch of government, or that part of the world that has taken to the name "civil society." We all are stakeholders in this process called development, the rewards of which will only be bountiful and can only be reaped if each one plays his or her part.

And so, the challenge remains—to invest in ourselves and in our communities. ▀

Investing in Ourselves: Giving and Fund Raising in the Philippines

provides NGOs and fund raising practitioners with a deeper knowledge of the fund raising principles and strategies employed in the country. Whether you're a small, young non-profit, or a large national or international organization, you will benefit from the fund raising experiences of the local NGOs in the case studies. The publication of the book is part of a seven-country research project spearheaded by the Asia Pacific Philanthropy Consortium (APPC), and funded by the Asian Development Bank, through The Asia Foundation, Nippon Foundation and United States Agency for International Development (USAID).

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